5736

Cam. e. 591. 1

A golden Chaine,

OR

THE DESCRIPTION OF THEOlogie, *containing the order of the*

causes of Saluation and Damnation, according to Gods worde. A viewe of the order *whereof, is to be seene in the* table annexed.

Written in Latin by *William Perkins*, and translated by an other.

Hereunto is adioyned the order

which M. Theodore Beza *vsed in comforting troubled consciences.*

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TO THE CHRISTIAN *Reader.*

CHristian Reader, there are at this day foure ſeuerall opinions of the order of Gods diuine Predeſtinatiō. The firſt, is of the old new & Pelagiās; who place the cauſe of Gods Predeſtination in man: in that they hold, that God did ordeine men eyther to life or death, according as he did foreſee, that they would by their naturall free-will, eyther reiect or receiue grace offered. The ſecond of them, who (of ſome) are termed Lutherans; which teach, that God foreſeeing, how all mankind being ſhut vp vnder vnbeliefe, would therfore reiect grace offered, did hereupon, purpoſe to chooſe ſome to ſaluation of his meere mercy, without any reſpect of their faith, or good workes, and the reſt to reiect, being mooued to doe this, becauſe he did eternally foreſee that they would reiect his grace offered them in the Goſpell. The third, of Semipelagian Papiſts, which aſcribe Gods Predeſtination, partly to mercy, & partly to mens foreſeene preparations & meritorious works. The fourth, of ſuch as teach, that the cauſe of the exequution of Gods Predeſtinatiō, is his mercy in Chriſt, in them which are ſaued, and in thē which periſh, the fall and corruption of man: yet ſo, as that the decree and eternall counſell of God, concerning them both, hath not any cauſe beſide his will and

pleasure. Of these foure opinions, the three former, I haue laboured to oppugne, as erroniou; & to maintaine the last, as beeing a trueth, which will beare weight in the ballance of the Sanctuarie.

A further discourse whereof, here I make bold to offer to thy godly cõsideration: in reading wherof regard not so much the thing it selfe, penned very slenderly, as mine intent & affectiõ: who desire amõg the rest, to cast my mite into the treasurie of the Church of England; and for want of gold, pearle, and precious stone, to bring a rammes skinne or twaine. and a little goates haire, to the building of the Lordes Tabernacle. Exod. 35. 23.

The Father of our Lord Iesus Christ graunt that according to the riches of his glorie, thou maiest be strengthened by his Spirite in the inner man, that Christ may dwell in thy heart by faith; to the ende that thou beeing rooted and grounded in loue, maist be able to comprehend with all Saints, what is the breadth and length and depth and height thereof; and to know the loue of Christ which passeth knowledge, that thou maiest be filled with all fulnes of God. Amen. Farewell. Aprill 18. the yeere of the last patience of Saints. 1591.

Thine in Christ Iesus,
William Perkins.

CHAP. I.

Of the bodie of Scripture and Theologie.

THe bodie of Scripture, is a doctrine sufficient to liue well.

It comprehendeth many holy sciences, whereof one is principall, others are handmaides or retainers.

The principall science is *Theologie.*

Theologie, is the science of liuing blessedly for euer. Blessed life consisteth in the knowledge of God. Ioh. 17. 3. *This is life eternall, that they knowe thee to be the onely very God, and whome thou hast sent Iesus Christ.* Esay. 53. 11. *By his knowledge shall my righteous seruant (viz. Christ) iustifie many.* And therefore it consisteth likewise in the knowledge of our selues: because we knowe God by looking into our selues.

CHAP. II.

Of God, and the nature of God.

GOd is Iehouah Elohim. Exod. 6. 2. *And Elohim spake vnto Moses and said vnto him, I am Iehovah. And I appeared vnto Abrahã, to Isaac, & to Iacob, by the name of God Almightie, but by my name* Iehouah *was I not knowen vnto them.* Exod. 3. 13. *If they say vnto me, what is his Name? what shall I say vnto them? And God answered Moses,* I am that

I am. *Alſo he ſaid, thus ſhalt thou ſay vnto the children of Iſrael,* I am *hath ſent me vnto you. And God ſpake further to Moſes, thus ſhalt thou ſay vnto the children of Iſrael,* Iehouah Elohim &c. *hath ſent me vnto you.*

The firſt title of God, declareth his Nature, the ſecond his Perſons.

The Nature of God, is his liuely and moſt perfect eſſence.

The perfection of the Nature of God, is his abſolute conſtitution, by the which he is wholly complete within him ſelfe. Exod 3.13. *I am that I am.* Act.17.24. *God that made the worlde, and all things that are therein, ſeeing that he is Lord of heauen and earth, dwelleth not in temples made with handes, neither is worſhipped with mens handes.* As though he needed any thing, *ſeeing he giueth to all life and breath and all things.*

The perfection of his Nature, is either the Simpleneſſe, or the Infiniteneſſe thereof.

The Simpleneſſe of his nature, is that by which he is voyde of all Logical relation. He hath not in him, ſubiect or adiunct. Ioh.5.26. *As the Father hath life in him ſelfe, ſo hath he giuen to the ſonne To haue life* in him ſelfe: Conferred with Ioh.14.6. *I am the way, the trueth, and the* Life. 1.Ioh.1.7. *But if we walke in light, as He is in* Light. Conferred with v. 5. *God is* light, *and in him is no darkneſs.* Hence it is manifeſt, that to haue Life, and to be Life: to be in Light, and to be Light, in God are all one. Neither is God ſubiect to generalitie, or ſpecialitie: whole or partes: matter, or that which is made of matter: for ſo there ſhould be in God diuers things, and one more pefect then another. Therefore, whatſoeuer is in God, is his eſſence, and all that he is, he is by his eſſence.

Hence it is manifeſt, that the Nature of God, is immutable and Spirituall.

Gods immutabilitie of nature, is that by which he is voyd of all compoſition, diuiſion, and change. Iam.1.17. *With God there is no variablenes nor ſhadowe of changing.* Mal. 3.6. *I am the Lord and am not changed.*

Gods nature, is ſpirituall in that it is incorporal, and therefore inviſible. Ioh. 4. 24. *God is a ſpirite.* 2. Cor. 3. 17. *The Lord is the ſpirite.* 1.Tim. 1. 17. *To the King eternall, immortall, inviſible,*

inuisible, onely wise God be glorie and honour for euer and euer. Coloss. 1. 15. *Who is the image of the inuisible God.*

The infinitenesse of God is twofold: his Eternitie, and Exceeding greatnes.

Gods eternitie, is that by which he is without beginning and ending. Psal. 90. 2. *Before the mountaines were made, and before thou hadst formed the earth, & the round world, euen from euerlasting to euerlasting thou art our God.* Reuel. 1. 8. *I am* Alpha *and* Omega, *that is, the beginning & ending, saith the Lord, Which is, Which was, and Which is to come.*

Gods exceeding greatnesse, is that by which his incomprehensible nature is euery where present, both within and without the world. Psal. 145. 3. *Great is the Lord, and worthie to be praised, and his greatnesse is incomprehensible.* 1. King. 8. 27. *Is it true indeede that God will dwell on the earth? behold the heauens, and the heauens of heauens are not able to containe thee: how much lesse is this house that I haue built?* Ier. 23. 23. *Do not I fill the heauen and earth, saith the Lord?* Hence it is plaine: first, that he is onely one, and that indiuisible, not many. Eph. 4. 5. *One Lord, one faith, one Baptisme, one God and Father of all.* Deut. 4. 35. *Vnto thee it was shewed, that thou mightest know that the Lord he is God, & that there is none but he alone.* 1. Cor. 8. 4. *We know that an idole is nothing in the worlde, and that there is none other God but one.* And there can be but one thing infinite in nature.

Secondly, that God is the knower of the heart. For nothing is hidden from that nature, which is within all things, and without all things, which is included in nothing, nor excluded from any thing. Because 1. King. 28. 9. *The Lord searcheth all hearts, and vnderstandeth euery worke of the minde.* Psal. 139. 1, 2. *Thou knowest my sitting downe, and my rising vp, thou vnderstandest my cogitation a farre off.*

CHAP. 3. *Of the life of God.*

HITHERTO haue we spoken of the perfection of Gods Nature: Nowe followeth the life of God, by which the Diuine Nature is in perpetuall action, li-

aing, and moving in it selfe. Psal. 42.2. *My soule thirsteth for God euen for the liuing God, when shall I come and appeare before the presence of God.* Heb. 3.12. *See that there be not at any time in any of you an euill heart to depart from the liuing God.*

The diuine nature is especially in perpetuall operation by three attributes, the which doe manifest the operation of God towardes his creatures. These are his wisedome, will, and omnipotency.

The wisedome or knowledge of God, is that by the which God doeth not successiuely and by discourse of reason, but by one eternall and immutable acte of vnderstanding distinctly, and perfectly knowe himselfe, and all other things, though infinite, whether they haue bene or not. Matth 11.27 *No man knoweth the Sonne but the Father, nor the Father but the Sonne, and he to whome the Sonne will reueile him.* Heb 4.13. *There is nothing created, which is not manifest in his sight: but all things are naked and open to his eyes, with whome we haue to do.* Psal. 147.5. *His wisdome is infinite.*

Gods wisedome hath these partes. His foreknowledge, and his counsell.

The foreknowledge of God, is that by which he most assuredly foreseeth all things that are to come. Act. 2.23. *Him haue ye taken by the handes of the wicked, being deliuered by the determinate counsell & foreknowledge of God, & haue crucified and slaine.* Rom. 8. *Those which he knew before, he also predestinated to be made like to the image of his sonne.* This is not properly spoke of God, but by reason of men, to whom things are past, or to come.

The counsell of God, is that by the which he doeth most straightly perceiue the best reason of all things that are. Prou. 8.14. *I haue counsell and wisedome, I am vnderstanding, and I haue strength.*

The will of God, is that by the which he both most freely, & straitly with one act willeth all things. Rom 9.18. *He hath mercy on whom he will, & whom he will he hardeneth.* Eph. 1.5. *Who hath predestinate vs to be adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will.* Iam. 4.15. *For that which you should say, if the Lord will, we will liue and doe this or that.*

God willeth that which is good, by approuing it, that which

is

is euill, in as much as it is euill, by diſalowing & not willing it. And yet he voluntarily doeth permit euill: Becauſe it is good that there ſhould be euill. Act.14.16. *Who in times paſt ſuffered all the Gentiles to walke in their owne wayes.* Pſal.81.12. *So I goue them vp to the hardnes of their hearts, and they haue walked in their owne counſels.*

The will of God, by reaſon of diuers obiectes hath diuers Names, and is either called Loue and Hatred, or Grace and Iuſtice.

The loue of God, is that, by the which God approoueth firſt, him ſelfe, and then all his creatures without their deſert. & in them doeth take delight 1.Ioh.4.16. *God is loue, and who ſo remaineth in loue, remaineth in God, and God in him.* Ioh.3.16. *So God loued the world, that he gaue his only begotten Sonne, &c.* Rom. 5.8. *God ſetteth out his loue toward vs, ſeeing that while we were yet ſinners, Chriſt dyed for vs.*

The hatred of God, is that by the which he diſliketh, and deteſteth his creature offending, for his fault 1.Cor.10.5. *But many of them the Lord miſliked, for they periſhed in the wildernes.* Pſal 5.5. *Thou hateſt all the workers of iniquitie.* Pſal.44.8. *Thou haſt loued iuſtice and hated iniquitie.*

The grace of God, is that by which he freely declareth his fauour to his creatures. Rom. 11.6. *If it be of Grace, it is no more of workes: otherwiſe Grace is not grace, but if it be of workes, it is no more Grace.* Titus.2 11. *The ſauing grace of God ſhined to all men teaching vs to denie impietie &c.*

The Grace of God, is either his Goodneſſe, or his Mercie.

The Goodneſſe of God, is that by which he being in him ſelfe abſolutely good, doeth freely exerciſe his liberalitie vpon his creatures. Matth. 19.17 *Why calleſt thou me good, none is good but one, euen God.* Matth. 5.45. *He maketh his ſunne to ſhine vpon the good and bad, and he raineth vpon the iuſt and vniuſt.*

Gods mercie, is that by which he freely aſſiſteth all his creatures in their miſeries. Eſay, 30. 18. *Yet will the Lord waite, that he may haue mercie vpon you.* Leuit 3.22. *It is the Lordes mercies, that we are not conſumed, becauſe his compaſſions*

faile not. Exod. 33. 19. *I take pitie on whome I take pitie, and am mercifull on whome I am mercifull.*

Gods Iustice, is that by which he in all things willeth that which is iust. Psal. 10. *The iust Lord loueth iustice.* Psal. 3. 4. *For thou art not a God that loueth wickednesse.*

Gods Iustice, is in word, or deede.

Iustice in word, is that trueth by which he constantly, and indeede willeth that which he hath said. Rom. 3. 4. *Let God be true, and euery man a lyar.* Matth. 24. 35. *Heauen and earth shall passe away, but my word shall not passe away.* Hence is it, that God is iust in keeping his promise. 1. Iohn 1. 9. *If we confesse our sinnes, God is faithfull and iust to forgiue vs our sinnes.* 2. Tim. 4. 8. *Henceforth is layed vp for me the crowne of righteousnesse which the Lord the righteous Iudge shall giue me at that day.*

Iustice indeede, is that by which he either disposeth, or rewardeth.

Gods disposing iustice, is that by which he, as a most free Lord, ordereth rightly all things in his actions. Psal. 143. 17. *The Lord is righteous in all his wayes.*

Gods rewarding iustice, is that by which he rendreth to his creature according to his worke. 2. Thessalonians 1. 6. *It is iustice with God, to render affliction to such as afflict you, but to you which are afflicted releasing with vs.* 1. Pet. 1. 17. *Therefore if you call him Father, which without respect of person iudgeth according to euery mans worke, passe the time of your dwelling here in feare.* Ierem. 51. 56. *The Lord that recompenseth shall surely recompense.*

The Iustice of GOD, is either his Gentlenesse, or Anger.

Gods Gentlenesse, is that by which he freely bestoweth vpon his creature a reward. 2. Thess. 1. 5. *Which is a token of the righteous iudgement of God, that ye may be counted worthie the kingdome of God, for the which ye also suffer.* Matth. 10. 41, 42. *He that receiueth a Prophet in the name of a Prophet, shall haue a Prophets reward: and he that receiueth a righteous man in the name of a righteous man, shall receiue the reward of a righteous man. And whosoeuer shall giue vnto one of these little ones to drinke a cuppe of colde water onely, in the Name of a Disciple, verily*

rily I ſay vnto you, he ſhall not looſe his reward.

Gods Anger, is that by which he puniſheth the tranſgreſſion of his creature. Rom. 1. 18. *For the wrath of God is reuealed from heauen againſt all vngodlineſſe, and vnrighteouſneſſe of men, which withhold the trueth in vnrighteouſneſſe.* Iohn 3. 36. *He that obeyeth not the Sonne, ſhall not ſee life, but the wrath of God abideth on him.*

Thus much concerning the will of God. Nowe followeth his omnipotencie.

Gods omnipotencie, is that by which he is moſt able to perfourme euery worke. Matth. 19. 26. *With men this is impoſſible, with God all things are poſſible.*

Some things are here to be excepted. Firſt, thoſe things, whoſe action argueth an impotencie, as to lye, to denie his worde, Titus 1. 2. *Which God, that cannot lye, hath promiſed.* 2. Tim. 2. 13. *He cannot denie him ſelfe.* Secondly, ſuch things as are contrarie to the Nature of God, as to deſtroy him ſelfe, and not to beget his Sonne from Eternitie. Thirdly, ſuch things as implie contradiction. For God cannot make a truth falſe, or that which is, when it is not to be.

Gods power, may be diſtinguiſhed into an abſolute and actuall power.

Gods abſolute power, is that by which he can doe more, then he either doeth, or will doe. Matth. 3. 9. *I ſay vnto you, God is able of theſe ſtones to raiſe vp children to Abraham.* Phil. 3. 21. *According to the working, whereby he is able to ſubdue euen all things vnto him ſelfe.*

Gods actuall power, is that by which he cauſeth all things to be, which he freely will. Pſalme. 135. 6. *All things which God will, thoſe he doeth in heauen and in earth, and in all depthes.*

CHAP. 4. *Of Gods glorie, and bleſſedneſſe.*

OVt of the former attributes, by which the true Iehovah is diſtinguiſhed from a fained God, and from idoles, ariſe the glorie of God, and his Bleſſedneſſe.

Gods glorie or maiestie, is the infinite excellencie of his most simple and most holy diuine Nature. Hebr. 1.3. *Who being the brightneße of his glorie, and the ingraued forme of his person &c.* Dan. 3. *Thou Lord art onely God, and glorious vpon the earth.*

By this we see, that God onely can knowe him selfe perfectly. Iohn. 6.46. *Not that any man hath seene the Father, saue he which is of God, he hath seene the Father.* 1. Tim. 6. 16. *Who only hath immortalitie, and dwelleth in the light, that none can attaine vnto, whome neuer man sawe, neither can see.* Exod. 33. 18. *Thou canst not see my face.*

Notwithstanding there is a certaine manifestation of Gods glorie: partly more obscure, partly more apparant.

The more obscure manifestation, is the vision of Gods maiestie in this life by the eyes of the minde, through the helpe of things perceiued by the outward sences.

Esai. 6. 1. *I sawe the Lord sitting vpon an high throne, and lifted vp, and the lower partes thereof filled the Temple.* Exod. 33. 22. *And while my glorie paßeth by, I will put thee in a cleft of the rocke, and will couer thee with mine hand whiles I passe by: after I will take away mine hand, and thou shalt see my backepartes, but my face shall not be seene.* 1. Cor. 13. 12. *Nowe we see, as through a glasse, darkely.*

The more apparant manifestation of God, is the contemplation of him in heauen face to face. 1. Cor. 13. 12. *But then shall we see face to face.* Daniel 7. 9, 10. *I beheld till the thrones were set vp, and the Ancient of dayes did sit, whose garment was white as snowe, &c.*

Gods blessednesse, is that by which God is in him selfe, and of him selfe all sufficient. Gen. 17. 1. *I am God all sufficient, walke before me, and be thou vpright.* Col. 2. 4. *For in him dwelleth all the fulnesse of the Godhead bodily.* 1. Tim. 6. 5. *Which in due time he shall shewe, that is blessed and prince onely, &c.*

CHAP. 5. *Concerning the persons of the Godhead.*

THe persons, are they, which subsisting in one Godhead, are distinguished by incõmunicable properties. 1. Iohn 5. 7. *There are three that beare recorde in heauen, the*

the Father, the Worde, and the holy Ghoſt; and theſe three are one. Gene. 19.24. *Then Iehovah rained vpon Sodome, and vpon Gomorah, brimſtone, and fire from Iehouah in heauen.* Ioh.1.1. *In the beginning was the Word, and the Word was with God, and that word was God.*

The conſtitution of a perſon is, when as a perſonall proprietie, or the proper manner of ſubſiſting is adioyned to the Deity, or one divine Nature.

Diſtinction of perſons, is that, which albeit euery perſon is one and the ſame perfect God, yet the Father is not the Sonne or the holy Ghoſt, but the Father alone; the Sonne is not the Father or the holy Ghoſt, but the Sonne alone; and the holy Ghoſt is not the Father or the Sonne, but the Holy Ghoſt alone: ſo that in theſe there is diuerſitie of perſons, but vnitie of eſſence.

The communion of the perſons, or rather vnion, is that by which eche one is in the reſt, and with the reſt, by reaſon of the vnitie of the Godhead: and therefore euery eche one doth poſſeſſe, loue, and glorifie another, and worke the ſame thing. Ioh.14.10. *Beleeueſt thou not that I am in the Father, and the Father is in me? the wordes that I ſpeake vnto you, I ſpeake not of my ſelfe, but the Father that dwelleth in me, he doeth the workes.* Prou.8.22. *The Lord hath poſſeſſed me in the beginning of his way: I was before his workes of olde.* & verſ.30. *Then was I with him as a nourisher, and I was daily his delight, reioycing alway before him.* Ioh.1.1. *In the beginning was the Word, and the Word was with God, and that Word was God.* & Chap.5.19. *The Sonne can doe nothing of him ſelfe, ſaue that he ſeeth the Father doe: for whatſoeuer things he doeth, the ſame doeth the Sonne alſo.*

There be three perſons: the Father, the Sonne, and the holy Ghoſt. Matt.3.16,17. *And Ieſus when he was baptized, came ſtraight out of the water, and loe, the heauens were opened vnto him, and Iohn ſawe the Spirite of God, deſcending like a doue, and lighting vpon him. And loe, a voyce came from heauen, ſaying, This is my beloued Sonne, in whome I am well pleaſed.*

The Father, is a perſon without beginning, who from all eternitie begate the Sonne. Hebr.1.3. *Who being the brightneſſe of the glorie, and the ingraued fourme of his perſon.* Pſalme

2.7.

2.7. *Thou art my sonne this day haue I begotten thee.*

The incommunicable propertie of the father, is to be vnbegotten. He is the begining of actions, because he beginneth euery action of him self, effecting it by the sonne and the holy ghost. 1. Cor. 8. 6. *Yet vnto vs, there is but one God, which is the father of whome are all things, and wee in him, and one Lord Iesus Christ, by whome are all things, and wee by him,* Rom. 11. 36. *for of him, and through him, and for him are al things.*

The other two persons haue the Godhead, or the whole diuine essence, of the father by communication, namelie the sonne and the holy ghost.

The sonne is the second person, begotten of the father, from all eternitie. Heb. 1. 5. *For vnto which of the angels said he at any time, thou art my sonne this daie begate I thee.* Col. 1. 15. *Who is the image of the inuisible God, the first borne of euerie creature.* Ioh. 1. 14. *And we saw the glorie thereof as the glorie of the onely begotten sonne of the father.* Rom. 8. 32. *He who spared not his owne sonne.*

For this cause he is said to be sent from the father. Ioh. 8. 42. *I proceeded forth and came from God, neither came I of my selfe but he sent me.* This sending taketh not away the equalitie of essence and power, but declareth the order of the persons. Ioh. 5. 18. *Therefore the Iewes sought the more to kill him; not only because he had broken the Sabbath: but saide also that God was his father, and made him selfe equall with God,* Philip. 2. 6. *Who being in the forme of God, thought it no roberrie to be equall with God.*

For this cause also he is *the WORDE of the father,* not a vanishing but an essential word; because as a word is, as it were begotten of the minde, so is the sonne begotten of the father, And also; because he bringeth glad tidings from the bosome of his father. Nazian. in his oration of the sonne: Basill in his preface before Iohns gospell.

The propertie of the sonne, is to be begotten.

His proper manner of working, is to execute actions from the father, by the holy ghost. 1. Cor. 8. 6. *Our Lord Iesus Christ, by whome are all things, and wee by him.* Ioh. 5. 19. *Whatsoeuer things he doth, the same doth the sonne also.*

The holie Ghoſt, is the third perſon, proceeding from the Father and the Sonne. Iohn 15. 26. *But when the Comforter ſhall come, whome I will ſend vnto you from the Father, euen the Spirite of trueth, which proceedeth of the Father, he ſhall teſtifie of me.* Rom. 8. 9. *But ye are not in the fleſh, but in the ſpirite, ſeeing the Spirite of God dwelleth in you. But if there be any that hath not the Spirite of Chriſt, he is not his.* Iohn 16. 13, 14. *But when that Spirite of trueth ſhall come, he ſhall conduct you into all trueth: for he ſhall not ſpeake of him ſelfe, but whatſoeuer he heareth, he ſhall ſpeake, and ſhall declare vnto you ſuch thinges as are to come. He ſhall glorifie me, for he ſhall receiue of mine, and ſhewe it vnto you.*

What may be the eſſentiall difference betwixt proceeding, and begetting, neither the Scriptures determine, nor the Church knoweth.

The incommunicable propertie of the holy Ghoſt, is to procede.

His proper manner of working, is to finiſh an action effecting it, as from the Father and the Sonne.

CHAP. 6. *Of Gods workes, and his decree.*

THus farre concerning the firſt part of Theologie: the ſecond followeth, of the workes of God.

The workes of God, are all thoſe, which he doeth out of him ſelfe, that is, out of his diuine eſſence.

Theſe are common to the Trinitie, alwayes reſerued the peculiar manner of working to euery perſon.

The ende of all theſe, is the manifeſtation of the glorie of God. Rom. 11. 36. *For him are all things, to him be glorie for euer.*

The worke, or action of God, is either his decree, or the execution of his decree.

The decree of God, is that by which God in him ſelfe, hath neceſſa-

necessarily, and yet freelie, from all eternitie determined al things. Eph. 1 11. *In whome also wee are chosen when wee were predestinate, according to the purpose of him, which worketh al things after the counsell of his owne will.* & v. 4. *as he hath chosen us in him before the foundation of the world.* Math 10.29. *Are not two sparowes sold for a farthing, & not one of them falleth on the grounde with out your father?* Rom. 9.21. *Hath not the potter power on the claie, to make of the same lumpe one vessell to dishonor, and another to honor*

Therefore the Lord, according to his good pleasure, hath most certenlie decreed euery both thing and action, whether past, present, or to come, together with their circumstances of place, time, meanes, and end.

Yea, he hath most iustly decreed the wicked workes of the wicked. For if it had not so pleased him, they had neuer bene at al. And albeit they of their owne nature, are and remaine wicked; yet in respect of Gods decree, they are to be accounted good. For there is not any thing absolutely euill. 1. Pet. 3.17. *For it is better (if the will of God be so) that yee suffer for well doing, then for euill doing.*

The thing which in the one nature is euill, in Gods eternal counsell comes in the place of a good thing; in that it is some occasion, and way to manifest the glorie of God in his iustice, and in his mercie.

The execution of Gods decree, is that by which al things in their time are accomplished which were foreknowen, or decreed, and that euen as they were foreknowen and decreed.

The same decree of God, is the first and principal working cause of al things, which also is in order, and time before all other causes. For with Gods decree is alwaies his will annexed, by the which he canne willinglie effect that he hath decreed. And it were a signe of impotencie, to decree any thing which he could not willingly compasse. And with Gods wil is conioined an effectual power, by which the Lord canne bring to passe, whatsoeuer he hath freely decreed.

This first and principall cause, howbeit in it selfe it be necessary, yet it doeth not take awaie freedome of wil in election, or the nature & propertie of second causes, but only brings them

them into a certen order, that is, it directeth them to the determinate ende: whereupon the effectes and euents of things are contingent or neceſſary, as the nature of the ſecond cauſe is. So Chriſt according to his fathers decree died neceſſarily, Act. 17. 3. But yet willingly Mat. 25. 39. And if we reſpect the temperature of Chriſtes bodie he might haue prolonged his life; and therefore in this reſpect may be ſaide to haue dyed contingentlie.

The execution of gods decree hath two branches, his operation, and his operatiue permiſſion.

Gods operation, is his effectual producing of al good things, which either haue being or mouing, or which are done.

Gods operatiue permiſſion, is that by which he only permitteth one and the ſame worke to be done of others, as it is euill; but as it is good he effectually worketh the ſame. Gen. 50. 20 *You indeed had purpoſed euill againſt mee, but God decreed that for good, that he might, as he hath done this day, preſerue his people aliue.* & Gen. 45. 7. *God hath ſent me before you to preſerue your poſterity in this Land.* Eſai. 10. 5. 6. 7. *Woe vnto Aſſhur, the rod of my wrath, and the ſtaffe in their handes is mine indignation. I will ſend him to a diſſembling nation, and I will giue him a charge againſt the people of my wrath, to take the ſpoile, and to take the pray, and to tread them vnder feete like the mire in the ſtreete. But he thinketh not ſo, neither doeth his heart eſteeme it ſo: but he imagineth to deſtroie, and to cut off not a fewe nations.*

God permitteth euill, by a certeine voluntarie permiſſion, in that he forſaketh the ſecond cauſe in working euill. And he forſaketh his creature, either by detracting the grace he had, or not beſtowing that which he wanteth. Rom. 1. 26. *For this cauſe God gaue them vp vnto vile affections.* 2. Tim. 2. 25. 26. *Inſtructing them with meeknes that are contrarie minded, prouing if God at any time will giue them repentance, that they may knowe the trueth, and that they may come to amendment out of the ſnare of the Deuil, which are taken of him at his will.*

Neither muſt wee thinke God vniuſt, who is indebted to none. Rom. 9. 15. *I will haue mercie on him, to whome I will ſhew mercie.* Yea, it is in Gods pleaſure to beſtow how much grace and vpon whome he will. Math 20. 15. *Is it not lawfull for mee to doe as I will with mine owne?*

Neither

Neither muſt we think God vniuſt, who is indebted to none Rom. 9. 15. *I will haue mercie on him, to whome I will ſhew mercy*, Yea, it is in Gods pleaſure, to beſtowe howe much grace, and vpon whome he will. Math. 20. 15. *Is it not lawfull for me, to do as I will with mine owne?*

That which is euil, hath ſome reſpect of goodneſſe with God, firſt, in that it is the puniſhment of ſinne and puniſhment is accounted a moral good; in that, it is the part of a iuſt iudge to puniſh ſinne. Secondly as it is a mere action or acte. Thirdly, as it is a chaſtiſement, a trial of ones faith, martirdome, propitiation for ſinne, as the death & paſſion of Chriſt. Act. 2. 23. & 4. 28. And if we obſerue theſe caueates, God is not only a bare permiſſiue agent in an euil worke, but a powerfull effector of the ſame, yet ſo, as he neither inſtilleth an aberration into the action, nor yet ſupporteth, or intendeth the ſame, but that he moſt freely ſuffereth euill, and beſt diſpoſeth of it to his owne glory. The like we may ſee in this ſimilitude. Let a man ſpurre forward a lame horſe; In that he moueth forward the rider is the cauſe, but that he halteth, he him ſelfe is cauſe. And againe, we ſee the ſunne beames gathering them ſelues into a ſunne glaſſe, they burne ſuch things as they light vpon: now, that they burne, the cauſe is not in the ſunne, but in the glaſſe. The like may be ſaid of gods actiō in an euil ſubiect.

CHAP. 7. *Of Predeſtination and creation.*

GOds decree, in as much as it concerneth man, is called predeſtination: which is the decree of God, by the which he hath ordeined all men, to a certeine and euerlaſting eſtate: that is, either to ſaluation or condemnation. for his owne glorie. 1. Theſ. 5. 9. *For God hath not appointed vs vnto wrath, but to obtaine ſaluation by the meanes of our Lord Ieſus Chriſt*, Rom. 9. 13. *As it is written, I haue loued Iacob, and hated Eſau.* & v. 22. *What and if God wold to ſhew his wrath, and to make his power knowne, ſuffer with long patience the veſſells of wrath prepared to deſtruction, and that he might declare the riches of his glorie vpon the veſſells of mercy, which he hath prepared vnto glorie*

The

The meanes of accompliſhing Gods predeſtination are two fold,

The creation, and the fall.

The creation, is that by which God made all things, verie good, of nothing, that is, of no matter, which vvas before the creation. Gen. 1. 1. *In the beginning God created the heauen &c.* to the end of the chapter.

Gods manner of creating, as alſo of gouerning, is ſuch as that by his vvorde alone, he, vvithout anie inſtrumentes, meanes, aſſiſtance, or motion produced al ſortes of things. For to will any thing vvith God, is both to be able, and to performe it. Heb. 11. 3. *By faith we vnderſtand, that the worlde was ordeined by the word of God, ſo that the things vvhich wee ſee, are not made of things which did appeare.* Pſalm. 148. 5. *Let them praiſe the name of the Lorde, for he commaunded and they were created.*

The goodneſſe of the creature, is a kinde of excellencie, by which it vvas voide of all ſinne, that is, free from puniſhment, and tranſgreſſion.

The creation, is of the worlde, or inhabitants in the vvorld.

The vvorld, is a moſt beautifull pallace, framed out of a deformed ſubſtance, and fitte to be inhabited.

The partes of the vvorld, are the heauens, and earth.

The heauens are three fold: the firſt is the aier, the ſecond the skie, the third an inviſible, and incorporal eſſence, created to be the ſeate of all the Bleſſed, both men, and angels. This third heauen is called Paradiſe. 2. Cor. 14. 4.

The inhabitors of the world, are reaſonable creatures, made according to Gods owne image: they are either angells or men. Gen. 1. 26. *Furthermore God ſaide, let vs make man in our owne image, according to our likneſſe.* Iob. 1. 16. *When the children of God came and ſtood before the Lorde: Satan came alſo among them.*

The image of God is the integrity of the reaſonable creature, reſembling God in holineſſe. Eph. 4. 24. *And put on the newe man which after God is created in righteouſneſſe and true holineſſe.*

CHAP.

CHAP. 8.

Of Angels.

THe Angels ech of them being created in the beginning, were setled in an vpright estate. In whom these things are to be noted. Firſt their nature. Angels are ſpirituall, and incorporall eſſences. Heb. 2. 16. *For he in no ſort tooke the angels, but he tooke the ſeed of Abraham.* Heb. 1 7. *And of the angels, he ſaith, he maketh the ſpirites his meſſengers, & his miniſters a flame of fire.*

Secondly, their qualities. Firſt they are wiſe 2. Sam. 14. 18. *My Lorde the King is euen as an angell of God in hearing good and bad.* 2. They are of great might. 2. Theſ. 1. 7. *When the Lord Ieſus ſhall ſhew him ſelfe from heauen with his mightie angels.* 2. Sam. 24. *Dauid ſawe the Angell that ſmote the people.* 2. King. 19. 35. *The ſame night the Angell of the Lord went out and ſmote in the campe of Aſſhur, an hundreth, fourſcore, and fiue thouſand.* 3. they are ſwift & of great agility. Eſay. 6. 6. *Then flew one of the Seraphims vnto me with an hote cole in his hand,* Dan. 9. 21. *The man Gabriell whome I had ſeene before in a viſion, came flying and touched me. This is the reaſon* why the cherubims in the tabernacle were painted with wings.

Thirdly, they are innumerable. Gen. 3. 2. *Now Iacob went forth on his iournie and the Angels of God met him.* Dan. 7. 10. *Thouſand thouſandes miniſtred vnto him, & ten thouſand thouſands ſtoode before him.* Math. 26. 53. *Thinkeſt thou I cannot pray to my father and he will giue me mo then twelue legions of Angels?* Heb. 12. 22. *to the companie of innumerable angels.*

Fourthly, they are in the higheſt heauen, where they euer attend vpon God, and haue ſocietie with him. Mar. 18. 10. *In heauen their angels alwaies behold the face of my father which is in heauen.* Pſal. 78. 17. *The charets of God are twentie thouſande thouſand angels, and the Lord is among them,* Mar. 12. 25. *But are as angels in heauen.*

Fiftly, their degree. That there are degrees of angels, it is moſt plaine. Coloſ. 1. 16. *By him were all things created, which are in heauen, and in earth, things viſible and inviſible: whether they be thrones or dominions, or principalities, or powers.* Rom. 8.

38. *Neither Angels, nor principalities, nor powers &c.* 1. Theſſ. 4. 16. *The Lord ſhall deſcend with the voyce of the Archangell, and with the trumpet of God.* But it is not for vs to ſearch, who, or howe many be of ech order, neither ought we curiouſly to enquire howe they are diſtinguiſhed, whether in eſſence, or qualities. Coloſſ. 2. 18. *Let no man at his pleaſure beare rule ouer you by humbleneſſe of minde, and worſhipping of Angels, advancing him ſelfe in thoſe things which he neuer ſawe.*

Sixthly, their office. Their office, is partly to magnifie God, and partly to perfourme his commandements to them. Pſal. 103. 20, 21. *Praiſe the Lord, ye his Angels that excell in ſtrength, that doe his commandement in obeying the voyce of his worde. Praiſe the Lord, all ye his hoſtes, ye his ſeruants that doe his pleaſure.*

Seuenthly: The eſtabliſhing of ſome Angels in that integritie, in which they were created.

CHAP. 9. *Of man, and the eſtate of innocencie.*

MAn, after he was created of God, was eſtabliſhed in an excellent eſtate of innocencie. In this eſtate ſeuen things are chiefely to be regarded.

I. The place. The garden of Eden, that moſt pleaſant garden. Gene. 2. 15. *Then the Lord tooke the man, and put him into the garden of Eden.*

II. The integritie of mans nature. Which was Epheſ. 4. 24. *created in righteouſneſſe and true holineſſe.* This integritie hath two partes.

The firſt is wiſedome, which is a true and perfect knowledge of God, and of his will, in as much as it is to be perfourmed of man, yea, and of the counſaile of God in all his creatures. Coloſſ. 3. 10. *And haue put on the new man, which is renewed in knowledge, after the image of him that created him.* Gene. 2. 19. *When the Lord God had formed of the earth euery beaſt of the field, and euery foule of the heauen, he brought them vnto the man, to ſee howe he would call them: for howſoeuer the man called the liuing creature, ſo was the name thereof.*

The ſecond, is Iuſtice, which is a conformitie of the will, af-

fections, and powers of the body to the will of God.

III. Mans dignitie, conſiſting of foure partes. Firſt, his communion with God, by which as God reioyced in his owne image, ſo likewiſe man was incenſed to loue God: This is apparant by Gods familiar conference with Adam. Gene. 1.29. *And God ſaid, Behold, I haue giuen vnto you euery herbe bearing ſeed &c. that ſhalbe to you for meat.* Secondly, his dominion ouer all the creatures of the earth. Gene. 2.19. Pſal. 8.6. *Thou haſt made him Lord ouer the works of thine hands, and haſt ſet all things vnder his feete &c.* Thirdly, the decencie, and dignitie of the body, in which, though naked, nothing was vnſeemly. Pſal. 8.5. *Thou haſt made him little lower then God, and crowned him with glorie & worſhip.* Gen. 2.25. *They were both naked, and neither aſham. d.* 1. Cor. 12.22. *Yea thoſe members of the bodie, which we thinke moſt vnhoneſt, put we more honeſtie on, and our vncomely parts haue more comelines on.* Fourthly, labour of the bodie without paine or griefe. Gen. 3.17, 19. *Becauſe thou haſt obeyed the voyce of thy wife &c. curſed is the earth for thy ſake, in ſorrowe ſhalt thou eate of it all the dayes of thy life. &c.*

IIII. Subiection to God, whereby man was bound to perfourme obedience to the commandements of God: which were two. The one was concerning the two trees: the other, the obſeruation of the Sabboth.

Gods commandement concerning the trees, was ordained to make examination, and triall of mans obedience. It conſiſteth of two parts: the firſt, is the eating of the tree of life, that as a ſigne, it might confirme to man, his perpetuall abode in the garden of Heden, if ſtill he perſiſted in obedience. Reuel. 2.7. *To him that ouercommeth will I giue to eate of the tree of life, which is in the middeſt of the paradiſe of God.* Prou. 3.18. *She is a tree of life to them which lay holde on her: and bleſſed is he that retaineth her.* The ſecond, is the prohibition to eate of the tree of the knowledge of good and euill, together with a commination of temporall and eternall death, after the tranſgreſſion of this commandement. Gene. 2.17. *Of the tree of the knowledge of good and euill, thou ſhalt not eate of it, for in the day that thou eateſt thereof, thou ſhalt die the death.* This was a ſigne of death,

death, and had his name of the euent, becauſe the obſeruation thereof would haue brought perpetuall happineſſe, as the violation gaue experience of euill, that is, of all miſerie, that is, of puniſhment and of guiltineſſe of ſinne.

Gods commaundement concerning the obſeruation of the Sabbath, is that, by which God ordained the ſanctification of the Sabbath. Gen. 2 3. *God bleſſed the ſeuenth day, and ſanctified it.*

V. His calling, which is his ſeruice of God, in the obſeruation of his commandements, and the dreſſing of the garden of Heden. Prou. 16. 4. *God made all things for him ſelfe.* Gene. 2. 15. *He placed him in the garden of Heden, to dreſſe and keepe it.*

VI. His diet was the herbes of the earth, and fruite of euery tree, except the tree of the knowledge of good and euill. Gene. 1. 29. *And God ſaide, Beholde, I haue giuen vnto you euery hearbe bearing ſeede, which is vpon all the earth, and euery tree, wherein is the fruite of a tree bearing ſeede, that ſhall be to you for meate.* and 3. 17. *But of the tree of knowledge of good and euill, thou ſhalt not eate.*

VII. His free choice, both to will, and perfourme the commaundement concerning the two trees, and alſo to neglect and violate the ſame. Whereby we ſee that our firſt parents were indeede created perfect, but mutable: for ſo it pleaſed God to prepare a way to the execution of his decree.

CHAP. 10.

Of the fall of Angels.

THe fall, is a revolting of the reaſonable creature from obedience to ſinne.

Sinne is the corruption, or rather depriuation of the firſt integritie. More plainely it is a falling

or turning from God, binding the offendor by the courſe of Gods iuſtice, to vndergoe the puniſhment.

The fall was effected on this manner. Firſt, God created his reaſonable creatures good indeede, but withall changeable, as wee haue ſhewed before. For to bee vnchangeably good, is proper to God alone. Secondly, God tryed their obedience, in thoſe things, about which they were conuerſant. Deut. 13. 13. *Thou ſhalt not hearken to the wordes of the Prophet, or vnto that dreamer of dreames: for the Lord your God prooueth you, to knowe whether you loue the Lord your God, with all your heart, and with all your ſoule.* Thirdly, in this triall God doeth not aſſiſt them with newe grace to ſtand, but for iuſt cauſes forſaketh them. Laſtly, after God hath forſaken them, and left them to them ſelues, they fall quite from God: no otherwiſe, then when a man ſtaying vp a ſtaffe from the groũd, it ſtandeth vpright, but if he neuer ſo litle withdrawe his hand, it falleth of it ſelfe.

The fall, is of men, and Angels.

The fall of Angels, is that, by which the vnderſtanding, pointing at a more excellent eſtate, and of it owne accord approouing the ſame, together with the will making eſpeciall choice thereof; they, albeit they might freely by their integritie, haue choſen the contrarie, were the ſole inſtruments of their fall from God. 2. Pet. 2. 4 *If God ſpared not the Angels which ſinned, but caſt them downe into hell, and deliuered them into chaines of darkeneſſe, to be kept vnto damnation, &c.* Iude 6. *The Angels which kept not their firſt eſtate, but left their owne habitation, he hath reſerued in euerlaſting chaines &c.* Iohn 8. 44. *He was a murtherer from the beginning, and continued not in the trueth: for there is no trueth in him.*

In the fall of Angels, conſider: Firſt, their corruption, ariſing from their fall, which is the deprauation of their nature. And is either that fearefull malice and hatred, by which they ſet them ſelues againſt God; or their inſatiable deſire to deſtroy mankinde; to the effecting whereof, they neglect neither force nor fraude. 1. Ioh. 3. 8. *He that committeth ſinne, is of the deuill, becauſe the deuill ſinned from the beginning. For this cauſe was the Sonne of God reueiled, to diſſolue the workes of the deuill.*

1. Pet.

1. Pet. 5. 8. *Your aduerſarie the deuill goeth about, like a roaring lyon, ſeeking whome he may deuoure.* Epheſ. 6. 12. *You ſtriue not againſt fleſh and blood, but againſt Principalities, and power, and worldly gouernours, the princes of darkeneſſe of this worlde, againſt ſpirituall wickednesſes, which are in ſupercelestiall things.*

II. Their degree, and diuerſitie: for of theſe Angels, one is chiefe, and the reſt attendants. The chiefe, is Beelzebub, Prince of the reſt of the deuils, and the worlde, farre aboue them all in malice. Matth. 25. 41. *Away from me ye curſed, into euerlaſting fire, prepared for the deuill and his Angels.* 2. Corinth. 4. 4. *Whoſe mindes the god of this worlde hath blinded.* Reuel. 12. 7. *And there was warre in heauen, Michael, and his Angels fought with the Dragon, and the Dragon and his angels fought.*

Miniſtring angels, are ſuch as wayte vpon the deuill, in accompliſhing his wickedneſſe.

III. Their puniſhment. God, after their fall, gaue them ouer to perpetuall torments, without any hope of pardon. Iude verſ. 6. 2. Pet. 2. 4. *God ſpared not the Angels that had ſinned, but caſt them downe into hell, and deliuered them into chaines of darkeneſſe, to be kept vnto damnation.* This he did, firſt, to admoniſh men, what great puniſhment they deſerued. Secondly, to ſhew, that grieuous ſinnes muſt more grieuouſly be puniſhed.

The fall of Angels was the more grievous, becauſe both their nature was more able to reſiſt, & the deuill was the firſt founder of ſinne.

Their puniſhment is eaſier, or more grievous.

Their eaſier puniſhment is double. The firſt, is their deiection from heauen. 2. Pet. 2. 4. *God caſt the Angels that ſinned, into hell.* The ſecond, is the abridging and limitation of their power. Iob. 1. 12. *The Lord ſaid vnto Satan, behold, all that he hath, is in thine hand, onely vpon him lay not thine hand.*

The more grievous paine, is that torment in the deepe, which is endleſſe and infinite, in time and meaſure. Luke 8. 31. *And they beſought him, that he would not commaund them to goe downe into the deepe.*

CHAP. 11. *Of mans fall, and disobedience.*

ADams fall, was his willing revolting to disobedience by eating the forbidden fruite. In Adams fall we may note the manner, greatnesse, and fruite of it.

I. The manner of Adams fall was on this sort. First, the deuill, hauing immediately before, fallen him selfe, insinuateth vnto our first parents, that both the punishment for eating the forbidden fruite was vncerten, and that God was not true in his word vnto them.

Secondly, by his legerdemaine he blinded the eyes of their vnderstanding. Thirdly, being thus blinded, they beginne to distrust God, and to doubt of Gods fauour. Fourthly, they thus doubting, are mooued to beholde the forbidden fruite. Fiftly, they no sooner see the beautie thereof, but they desire it. Sixtly, that they may satisfie their desire, they eate of the fruite, which by the handes of the woman was taken from the tree: by which acte they become vtterly disloyall to God. Gene. 3. 1, 2. 3, 4. 5, 6, 7, 8.

Thus without constraint, they willingly fall from their integritie, God vpon iust causes leauing them to them selues, and freely suffered them to fall. For we must not thinke that mans fall was either by chaunce, or God not knowing it, or barely winking at it, or by his bare permission, or against his will: but rather miraculously, not without the will of God, but yet without all approbation of it.

II. The greatnesse of this transgression must be esteemed, not by the externall obiect, or the basenesse of an apple, but by the offence it containeth against Gods maiestie. This offence appeareth, by many trespasses committed in that action. 1. The first, is doubting of Gods word. 2. Want of faith. For they beleeue not Gods threatning. (*In the day ye eat thereof you shall die the death.*) But being bewitched with the deuils promise, (*ye shalbe like gods*) they cease to feare Gods punishment, and are inflamed with a desire of greater dignitie. 3. Their curiositie, in forsaking Gods word, and seeking other wisedome. 4. Their pride, in seeking to magnifie them selues, and

and to become like God. 5. Contempt of God, in transgressing his commaundement against their owne conscience. 6. In that they preferre the deuill before God. 7. Ingratitude, who, in as much as in them lyeth, expell Gods spirit dwelling in them, and despise that blessed vnion. 8. They murther both them selues and their progenie.

III. The fruite or effectes. Out of this corrupt estate of our first parents, arose the estate of vnbeliefe, whereby God hath included all men vnder sinne, that he might manifest his mercy in the saluation of some, and his iustice in condemnation of others. Rom. 11. 32. *God hath shut vp all men in vnbeliefe, that he might haue mercie on all.* Gal. 3. 22. *The Scripture hath concluded all vnder sinne, that the promes by the faith of Iesus Christ should be giuen to them that beleeue.*

In this estate, we must consider sinne, and the punishment of sinne. Sinne is threefolde.

The first, is the participation of Adams both *transgression* & *guiltines*: whereby, in his sinne, all his posteritie sinned. Rom. 5. 12. *As by one man sinne entred into the world, and by sinne death, so death entred vpon all men, in that all men haue sinned.* The reason of this is readie. Adam was not then a priuate man, but represented all mankinde, and therefore looke what good he receiued from God, or euill elsewhere, both were common to others with him. 1. Cor. 15. 22. *As in Adam all men die, so in Christ all men rise againe.*

Againe, when Adam offended, his posteritie was in his loines, from whome they should, by the course of nature, issue: and therefore take part of the guiltinesse with him. Hebr. 7. 9, 10. *And to say as the thing is, Leui &c. payed tythes to Abraham, for he was yet in the loynes of his father Abraham, when Melchi-sedec met him.*

CHAP. 12. *Of originall sinne.*

OVt of the former trãsgression ariseth another, namely, Originall sinne, which is corruption ingendred in our first conception, whereby euery facultie of soule and body is prone and disposed to euill.

Psal. 51. 5. *I was borne in iniquitie, and in sinne hath my mother*

conceiued me. Gene. 6.5. Tit. 3.3. *We our selues were in times past vnwise, disobedient, deceiued, seruing the lusties, and diuers pleasures, liuing in maliciousnesse, and enuie, hatefull, and hating one another.* Heb. 12.1. *Let vs cast away euery thing that presseth downe, and the sinne that hangeth so fast on.*

By this, we see that sinne is not a corruption of mans substance, but onely of faculties: otherwise neither could mens soules be immortall, nor Christ take vpon him mans nature.

The propagation of sinne, from the parents to the children, is either because the soule is infected by the contagion of the body, as a good ointment by a fustie vessell: or because God, in the very moment of creation and infusion of soules into infants, doth vtterly forsake them. For as Adam receiued the image of God, both for him selfe and others: so did he loose it from him selfe and others.

That we may the better knowe originall sinne in the seueral faculties of mans nature, 3. circumstances must be considered.

1. How much of Gods image we yet retaine. 2. How much sinne man receiued from Adam. 3. The increase thereof afterward.

1. In the minde. The remnant of Gods image, is certaine notions concerning good and euill: as, *that there is a God, and that the same God punisheth transgressions: that there is an euerlasting life: that we must reuerence our superiors, and not harme our neighbour.* But euen these notions, they are both generall and corrupt, and haue none other vse, but to bereaue man of all excuse before Gods iudgement seat. Rom. 1.19,20. *That which may be knowē concerning God, is manifest in thē: for God hath shewed it vnto them. For the inuisible things of him, that is, his eternall power and Godhead, are seene by the creation of the world being considered in his workes, to the intent they should be without excuse.*

Mens mindes receiued from Adam, 1. Ignorance, namely, a want, or rather a depriuation of knowledge in the things of God, whether they concerne his sincere worship, or eternall happines. 1. Cor. 2.14. *The naturall man perceiueth not the things of the spirit of God, for they are foolishnes vnto him neither can he know thē: because they are spiritually discerned.* Rom 8.7. *The wisdome of the flesh is enimicie with God, for it is not subiect to the Law of God, neither*

neither indeede can be.

II. Impotencie, whereby the minde of it selfe is vnable to vnderstand spirituall things, though they be taught. Luk.24.45. *Then opened he their vnderstanding, that they might vnderstand the scriptures.* 2.Cor.3.5. *Not that we are sufficient of our selues, to thinke any thing as of our selues: but our sufficiencie is of God.*

III. Vanitie, in that the minde thinketh falshood trueth, and trueth falshood. Eph.4.7. *Walke no more as other Gentiles, in the vanitie of their vnderstanding.* 1.Cor.1.21. *It pleased God by the foolishnes of preaching, to saue those which beleeue.* 23. *We preach Christ crucified, to the Iewes a stumbling blocke, but to the Grecians foolishnesse.* Prou.14.12. *There is a way which seemeth good in the eyes of men but the end thereof is death.*

IV. A naturall inclination onely to conceiue, and deuise the thing which is euill. Gen.6.5. *The Lord saw that the wickednes of man was great vpō earth, & all the imaginations of the thoughts of the heart were onely euill continually.* Iere.4.22. *They are wise to doe euill, but to doe well they haue no knowledge.*

Hence it is apparant, that the original, & as I may say, the matter of all heresies, is naturally engrafted in mans nature. This is worthie the obseruation of students in Diuinitie.

The increase of sinne in the vnderstanding, is 1. a reprobate sense, when God withdraweth the light of nature. Ioh.12.40. *He hath blinded their eyes, and hardened their hearts, lest they should see with their eyes, and vnderstand with their heartes, and I should heale them, and they be conuerted.* Rom.1.28. *As they regarded not to know God, so God deliuered them vp vnto a reprobate minde, to do those things which are not conuenient.* II. The spirite of slumber. Rom.11.8. *God hath giuen them the spirit of slumber, &c.* III. A spirituall drunkennes. Esay.29.9. *They are drunken, but not with wine, they stagger, but not by strong drinke.* IIII. Strong illusions. 2.Thess.2.11. *God shall send them strong illusions, and they shall beleeue lyes.*

The remnant of Gods image in the conscience, is an obseruing and watchfull power, like the eye of a keeper, reserued in man, partly to reprooue, and partly to represse the vnbrideled course of his affections. Rom.2.15. *Which shew the effect of the Lawe written in their heartes, their conscience also bearing witnesse,*

neſſe and their thoughtes accuſing one another or excuſing.

That which the conſcience hath receiued of Adam, is the impureneſſe therof. Tit. 1. 15. *To them that are defiled and vnbeleeuing nothing is pure, but euen theire mindes and conſciences are defiled.* This impuritie hath three effects; the firſt is to excuſe ſinne; as, if a man ſerue God outwardly, he will excuſe and cloake his inward impietie. Mar. 10. 19. 20. *Thou knoweſt the commandements thou ſhalnot &c. Then he anſwered and ſaid Maiſter all theſe things haue I obſerued from my youth.* Againe it excuſeth intents not warranted in Gods word. 1. Chro. 13. 9. *When they came to the threſhing floore of Chidon, Vzza put foorth his hand to holde the Arke, for the oxe did ſhake it.*

The ſecond is to accuſe, and terrify for doing good. This we may ſee in ſuperſtitious idoloters, who are greiued when they omit to performe counterfaite, and idolotrous worſhip to their gods. Coloſſ. 2. 21. 22. *Touch not, taſte not, handle not, which all periſh with vſing, and are after the commandements and doctrines of men.* Eſay. 29. 13. *and their feare toward mee was taught them by the precept of men.*

The thirde is to accuſe and terrifie for ſinne. Gen. 50. 15. *When Joſephs brethren ſaw that their father was dead, they ſaide, it may be that Ioſeph will hate vs, and will pay vs againe all the euill, which wee did vnto him.* Ioh. 8. 9. *And when they heard it, being accuſed by their owne conſciences they went out one by one.* 1. Ioh. 3. 20. *If our heart condemne vs, God is greater then our heart.* Though the conſcience ſhall accuſe a man truliee yet that wil not argue any holines in it. Which appeareth, in that Adã in his innocencie had a God, yet no accuſing conſcience.

Impureneſſe increaſed in the conſcience, is firſt ſuch a ſenſles numnes, as that it canne hardly accuſe a man of ſinne. Eph. 4. 19. *Who being paſt feeling haue giuen them ſelues to wantonneſſe, to worke all vncleanneſſe, euen with greedineſſe.* 1. Tim. 4. 2. *Hauing their cõſciences burned with an hot yron.* This ſenceleſnes ſpringeth from a cuſtome in ſinning. 1. Sam. 25. 37. *Then in the morning when the wine was gone out of Nabal, his wife told him thoſe words, and his heart died with in him, and he was like a ſtone.*

II. Some grieuous horror, and terror of the conſcience Gen. 4. 14. *Behold thou haſt caſt me this daie frõ the earth, and from thy*

thy face, ſhall I be hid? and verſ. 13. *My puniſhment is greater, then I can beare.* The Symptomes of this diſeaſe, are blaſphemies, trembling of body, fearefull dreames. Actes 24. 26. *And as he diſputed of righteouſneſſe, and temperance, and the iudgement to come, Felix trembled &c.* Daniel 5.6. *Then the Kings countenance was chaunged and his thoughtes troubled him, ſo that the ioyntes of his loynes were looſed, and his knees ſmote one againſt the other.*

In the will, the remnant of Gods image, is a free choyce. Firſt, in euery naturall action, belonging to eche liuing creature, as to nouriſh, to engender, to mooue, to perceiue. Secondly, in euery humane action, that is, ſuch as belong to all men And therefore man hath freewill in outward actions, whether they concerne manners, a familie, or the common wealth, albeit both in the choyce, and refuſall of them it be very weake. Rom.2.14. *The Gentiles which haue not the Lawe, by nature doe thoſe things which are of the Lawe.*

The will receiued. I. An impotencie, whereby it can not will, or ſo much as luſt after that, which is indeede good, that is, which may pleaſe and be acceptable to God. 1. Corinth. 2.14. *The naturall man perceiueth not the thinges of the Spirite of God, for they are fooliſhneſſe vnto him: neither can he know them, becauſe they are ſpiritually diſcerned.* Rom. 5. 6. *Chriſt, when we were yet of no ſtrength, at his time dyed for the vngodly.* 2. Tim. 2.26. Phil 2.13. *It is God which worketh in you both the will and the deed, euen of his good pleaſure.*

II. An inward rebellion, whereby it vtterly abhorreth that which is good, deſiring and willing that alone which is euill.

By this it appeareth, that the will is no agent but a meere patient in the firſt acte of conuerſion to God, and that by it ſelfe it can neither begin that converſion, or any other inward and ſound obedience due to Gods Lawe.

That which the affections receiue, is a diſorder, by which they therefore are not well affected, becauſe they eſchewe that which is good, and purſue that which is euill. Galat. 5.24. *They that are Chriſtes, haue crucified the fleſh with the affections, and luſts thereof.* Rom. 1.26. *Therfore God gaue the ouer to filthy luſts.*

1. King. 22. 8. *The King of Israel said vnto Iehosaphat, yet is there one of whome thou maiest take counsel, but him I hate &c.* & 21. 4. *Therefore Achab came home to his house discontented, and angrie, for the word which Naboth spake vnto him, and he laide him selfe on his bed, turning away his face lest he should eate meate.*

That which the body hath receiued, is, 1. fitnes to beginne sinne; This doth the bodie in transporting all obiects and occasions of sinne to the soule. Gen. 3. 6. *The woman seeing that the tree was good for meat, and pleasant to the eyes &c. tooke of the fruite therof and did eate.* 11. A fitnes to execute sinne, so soone as the heart hath begun it. Rom. 6. *Neither giue your members as weapons of iniustice to sinne.* & v. 19. *As you haue giuen your members as seruants to vncleannes & iniquity, to commit iniquity &c.*

CHAP. 13. *Of actuall sinne.*

After originall sinne in Adams posteritie, Actuall transgression taketh place. It is either inwarde or outwarde. Inwarde, is of the minde, will, and affections.

The actuall sinne of the minde, is the euill thought or intent thereof, contrary to gods law. Examples of euil thoughts God (the only knower of the heart) hath in diuers places set down in his word. *I* That there is no God. Psal. 10. 4. *The wicked is so proud that he seeketh not for God; he thinketh alwaies there is no God.* Psal. 14. 1. *The foole sayeth in his heart there is no God.* *II.* That there is neither prouidence nor presence of God in the worlde. Psalm. 10. 11. *Hee hath saide in his heart God hath forgotten; he hideth away his face and will neuer see.* v. 13. *Wherefore doth the wicked contemne God? he saith in his heart, thou wilt not regard.* *III* It imagineth safegard to it selfe from all perils. Psal. 10. 6. *He saith in his heart, I shall neuer be moued nor be in danger.* Reuel. 18. 7. *Shee saith in her heart. I sit being a Queene, and am no widow, and shall see no mourning.*

IIII It esteemeth it selfe more excellent then others. Apo. 18. 7. *I sit as a Queene.* Luc. 18. 11. *The Pharisy stading thus praied to him selfe, I thanke thee, O God, that I am not as other men, extorcioners, vniust, adulterers, nor yet as this Publican.* v. 12. I

fast

firſt twiſe in the weeke, and giue tith of all my poſſeſſions. V. That the goſpell of Gods kingdome is meere fooliſhnes 1. Cor. 2. 14. *The naturall man perceiueth not the things of the ſpirite of God, for they are fooliſhneſſe vnto him.*

VI. To thinke vncharitably, and malicioufly of ſuch as ſerue God ſincerely Mat. 12. 24. *When the Phariſies heard that, they ſaid, he caſteth not out Deuils but by the prince of Deuils.* Pſal. 74. 8. *They ſaid in their hearts let vs deſtroy them altogether.* VII. To thinke the date of death farre off. Eſay. 28. 15. *Ye haue ſaid, we haue made a couenant with death, and with hell, we are at agreement, though a ſcourge runne ouer and paſſe through, it ſhal not come at vs.* VIII. That the paines of hell may be eſchewed, in the place before mentioned they ſay, *with hell haue wee made agreement.* IX. That God will deferre his both particular and laſt general comming to iudgement. Luc. 12. 19. *I will ſay vnto my ſoule, ſoule thou haſt much goods laide vp for manie yeares: and* v. 45. *If that ſeruant ſay in his heart, my maiſter wil deferre his comming &c.*

Many carnal men pretend theire good meaning: but when God openeth their eies, they ſhal ſee theſe rebellious thoughts riſing in their mindes, as ſparkles out of a chimney.

The actuall ſinne of both will, and affections is euery wicked motion, inclination, and deſire. Gal. 5. 17. *The fleſh luſteth againſt the ſpirite.*

An actuall outward ſinne, is that, to the committing whereof, the members of the bodie do, together with the faculties of the ſoule, concurre. Such ſinnes as theſe are infinite. Pſal. 40. 12. *Innumerable troubles haue compaſſed me, my ſinnes haue taken ſuch holde vpon me, that I am not able to looke vp: yea they are moe in number then the haires of mine head.*

Actuall ſinne, is of omiſſion or commiſſion: Againe, both theſe are in wordes or deeds.

In the ſinne of commiſſion, obſerue theſe two pointes. The degrees in committing a ſinne, and the differences of ſinnes committed.

The degrees are in nomber foure. Iam. 1. 14. 15. *Euerie man is tempted, when he is drawne away by his owne concupiſcence, and is entiſed. Then when luſt hath conceiued, it bringeth foorth ſinne,*

and

and ſinne, when it is finiſhed, bringeth foorth death.

The firſt degree is temptation, whereby man is allured to ſinne, this doeth Satan by offering to the minde that which is euill. Ioh. 13. 2. *The Deuill had now put into the heart of Iudas Iſcariot Simons ſonne to betray him.* Act. 5. 3. *Peter ſaide to Ananias, why hath Satan filled thine heart that thou ſhouldeſt lie &c.* 1. Chro. 21. 1. *And Satã ſtoode vp againſt Iſrael, & prouoked Dauid to nomber Iſrael.* This alſo is effected vpon occaſion of ſome external obiect, which the ſenſes perceiue. Iob. 31. 1. *I haue made a couenaunte with mine eyes, whie then ſhoulde I looke vpon a maide?*

Tentation hath two parts abſtraction, and ineſcation.

Abſtraction, is the firſt cogitation of committing ſinne, whereby the minde, is withdrawne from Gods ſeruice, to the which it ſhoulde bee alwaies readie preſt. Luk. 10. 27. *Thou ſhalt loue the Lorde thy God with al thy heart, and all thy ſoule, with all thy thought.*

Ineſcation, is that whereby an euill thought conceaued, and for a time retained in the minde by delighting the will, and affections, doeth, as it were, laie a baite for them to drawe them to conſent.

The ſeconde degree, is conception which is nothing elſe, but a conſent and reſolution to commit ſinne. Pſal. 7. 14. *Hee ſhall trauaile with wickedneſſe; hee hath conceiued miſchiefe. but he ſhall bring foorth a lie.*

The thirde degree, is the birth of ſinne, namelie the committing of ſinne, by the aſſiſtance both of the faculties of the ſoule, and the powers of the bodie.

The fourth degree, is perfection, when ſinne beeing by cuſtome perfecte, and as it were ripe, the ſinner reapeth death, that is, damnation.

This appeareth in the example of Pharao. Wherefore cuſtome in anie ſinne is fearefull.

Sinne actuallie committed, hath fiue differences.

Firſt to conſent with an offender, & not actualy to commit ſinne.

ſinne. Ephe. 5. 11. *Haue no fellowſhip with the vnfruitfull workes of darkneſſe but reprooue them rather.* This is done three manner of waies.

I. When as a man in iudgement ſomewhat alloweth the ſinne of another. Nomb. 20. 6. 10. *Moſes and Aaron gathered the congregation together before the rocke, and Moſes ſaide vnto them, heare now ye rebels: ſhall wee bring you water out of the rocke?* 12. *The Lord ſpake to Moſes and Aaron, becauſe yee beleeued mee not, to ſanctifie mee in the preſence of the children of Iſraell into the land, which I haue giuen them.*

II. When the heart approueth in affection and conſent. Hither may wee referre both the miniſters, and magiſtrates concealing, and winking at offenſes, 1. Sam. 2. 23. *Ely ſaide, why do ye ſuch things? For of all this people I heare euil of you. Do no more my ſonnes, &c. Now that Elyes wil agreeth with his ſonnes ſinnes it is manifeſt.* V. 29. *Thou honoureſt thy children aboue mee.* III. In deed, by counſaile, preſence, entiſement. Rom. 1. 31. *They not only do the ſame, but alſo fauour them that do them.* Mar. 6. 25. 26. *She ſaide vnto her mother, what ſhall I aske, and ſhe ſaide Iohn Baptiſts head, &c.* Act. 22. 20. *When the blood of thy Martyr Steuen was ſhed I alſo ſtoode by, and conſented vnto his death, and kept the clothes of them that ſlew him.*

The ſecond difference, is to ſinne ignorantly, as when a man doeth not expreſſlie and diſtinctlie know whether that, which he doeth, be a ſinne or not, or if he knew it, did not marke it. 1. Tim. 1. 13. *I before was a blaſphemer, and and a perſecutor, and an oppreſſor; but I was receiued to mercy for I did it ignorantlie through vnbeleife.* Nomb. 35. 22. 23. 24. *If he puſhed him vnaduiſedly and not of hatred, or caſt vpon him any thing without laying of waite, or any ſtone, (whereby he might be ſlaine) and ſaw him not, or cauſed it to fall vpon him & he die, & was not his enemy, neither ſought him any harme, Then the congregation ſhall iudge betweene the ſlaier and the auenger of blood according to theſe lawes.* 1. Cor. 4. 4. *I knowe nothing by my ſelfe, yet am I not thereby iuſtified.* Pſal. 19. 13. *Cleanſe me from my ſecret ſinnes.*

The third difference is, to ſinne vpon knowledge, but of infirmity, as when a man fearing ſome imminent danger,

or

or amazed at the horror of death, doth against his knowledge denie that trueth, which otherwise he would acknowledge and embrace. Such was Peters fall arising from the ouermuch rashnesse of the minde mingled with some feare.

Thus all men offend, when the flesh, and inordinate desires so ouer rule the wil & euery good endeuour, that they prouoke mã to that, which he from his heart detesteth. Rom. 7. 19. *I do not the thing which I would, but the euil which I would not, that do I.*

The fourth difference is presumptuous sinning vpon knowledge. Psal. 19. 13 *Keepe thy seruant from presumptuous sinnes: let them not reigne ouer me.* Hitherto belongeth. 1. Euerie sinne committed with an high hand, that is in some contempt of God. Num. 15. 30. *The person that doth presumtuously &c. shall be cut off from amongst his people: because he hath despised the word of the Lord, & hath broken his commandement.* 11. Presumption of Gods mercy in doing euil. Eccles. 8. 11. *Because sentence against an euil worke is not executed speedily, therfore the hart of the children of men is fully set in them to doe euil.* Rom. 2. 4. *Despisest thou the riches of his bountifulnes, &c. not knowing that the bountifulnesse of God leadeth thee to repentance &c.*

The fift difference, is to sinne vpon knowledge and set mallice against God, and to this is the sinne against the holy ghost referred.

CHAP. 14. *Of the punishment of sinne.*

Hitherto wee haue entreated of sinne, where with all mankind is infected; in the next place succeedeth the punishment of sinne, which is threefold.

The first is in this life, and that diuerse wayes. The first concerneth the bodie, either in the prouision with trouble for the things of this life Gen. 3. 17. Or a proneſſe to disease. Math. 9. 2. *Sonne be of good comfort, thy sinnes be forgiuen thee.* Ioh. 5. 14. *Beholde thou art made whole, sinne no more, lest a worse thing fall vpon thee.* Deut. 28. 21. 22. *The Lord shall make the pestilence cleaue vnto thee, vntill he hath consumed thee, from the land &c.* Or shame of nakednes. Gen. 3. 7. Or in women paines in childbirth. Gen. 3. 16. *Vnto the woman he saide, I wil greatly increase thy sorrowes, and thy conceptions: in sorrow shalt thou bring forth children.*

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II. The ſoule is puniſhed with trembling of conſcience, care, trouble, hardneſſe of heart, and madneſſe. Deut.28.28. *The Lord ſhall ſmite thee with madneſſe, and with blindneſſe, and with aſtonying of heart.*

III. The whole man is puniſhed, I. with fearefull ſubiection to the regiment of Satan. Coloſſ.1.13. *Which freed vs from the power of darkeneſſe. and tranſlated vs into the kingdome of his beloued ſonne.* Hebr. 2.14. *He alſo him ſelfe tooke part with them, that he might deſtroy, through death, him that had power of death, that is, the deuill.* II. A ſeparation from the fellowſhip of God, & trembling at his preſence. Eph.4.18. *Hauing their cogitation darkened, and being ſtrangers from the life of God.* Gene. 3.10. *I heard thy voyce in the garden, and was afraide, becauſe I was naked, therefore I hid my ſelfe.* IV. Vpon a mans goods, diuers calamities and dammages. Deut.28.29. *Thou ſhalt euer be oppreſſed with wrong, and be powled, and no man ſhall ſuccour thee &c.* to the end of the Chap. Alſo diſtinction of Lordſhips: and of this commeth a care to inlarge them, and bargaining, with all maner of ciuill ſeruitudes. V. The loſſe of that lordly authoritie, which man had ouer al creatures: alſo their vanitie, which is not onely a weakening, but alſo a corrupting of that excellencie of the vertues and powers, which God at the firſt put into them. Rom.8.20,21. *The creature is ſubiect to vanitie, not of it owne will, but by reaſon of him, which hath ſubued it vnder hope &c.* VI. In a mans name, infamie and ignominie after his death. Ierem.24.9.

The ſecond, is at the laſt gaſpe, namely death, or a change like vnto death. Rom.6.23. *The wages of ſinne is death.*

The third, is after this life, euen eternall deſtruction from Gods preſence, and his exceeding glorie. 2.Theſſ.1.9. *Who ſhalbe puniſhed with euerlaſting perdition, from the preſence of God, and the glorie of his power?*

CHAP. 15. *Of Election, and of Ieſus Chriſt the foundation thereof.*

PRedeſtination hath two partes; Election, and Reprobation. 1.Theſſ.5.9. *God hath not appointed vs to wrath, but to obtaine ſaluation by the meanes of our Lord Ieſus Chriſt.*

C. 1. Election,

Election, is Gods decree, whereby on his owne freewill, he hath ordeined certaine men to saluation, to the praise of the glorie of his grace. Ephes. 1. 4, 5, 6. *He hath chosen vs in him, before the foundation of the world, according to the good pleasure of his will, to the praise of the glorie of his grace.*

This decree, is that booke of life, wherein are written the names of the Elect. Reuel. 20. 12. *Another booke was opened, which is the booke of life; and the dead were iudged of those thinges, that were written in the bookes, according to their workes.* 2. Tim. 2. 19. *The foundation of God remaineth sure, and hath this seale, the Lord knoweth who are his.*

The execution of this decree, is an action, by which God, euen as he purposed with him selfe, worketh all those thinges, which he decreed for the saluation of the elect. For they whome God elected to this ende, that they should inherite eternall life, were also elected to those subordinate meanes, whereby, as by steppes, they might attaine this end, and without which, it were impossible to obtaine it. Rom. 8. 29, 30. *Those which he knewe before, he also predestinate to be made like to the image of his sonne, that he might be the first borne amongst many brethren: moreouer, whome he predestinate, them he called, whome he called, them he iustified, and whome he iustified, them also he glorified.*

There appertaine three things to the execution of this decree. First, the foundation. Secondly, the meanes. Thirdly, the degrees.

The foundation, is Christ Iesus, called of his Father from all eternitie, to perfourme the office of the Mediatour, that in him, all those which should be saued, might be chosen. Heb. 5. 5. *Christ tooke not to him selfe this honour, to be made the hie Priest, but he that saide vnto him, Thou art my Sonne, this day begate I thee, gaue it him, &c.* Esay 42. 1. *Beholde, my seruant: I will stay vpon him: mine Elect, in whome my soule delighteth: I haue put my spirite vpon him: he shall bring foorth iudgement to the Gentiles.* Ephes. 1. 4. *He hath chosen vs in him*, meaning Christ.

In Christ we must especially obserue two things: His Incarnation, and his Office.

To the working of his Incarnation, concurre: First, both his

his Natures. Secondly, their Vnion. Thirdly, their diſtinction.

Chriſtes firſt Nature, is the Godhead, in as much as it belongeth to the Sonne, whereby he is God. Philip. 2. 6. *Who being in the forme of God, thought it no robberie to be equall with God.* Iohn 1. 1. *In the beginning was the Word, and the Word was with God, and that Word was God.*

It was requiſite for the Mediatour to be God. I. That he might the better ſuſtaine that great miſerie, wherewith mankinde was ouerwhelmed; the greatneſſe whereof, theſe foure things declare. I. The grieuouſnes of ſinne, wherewith Gods Maieſtie was infinitely offended. Gods infinite anger againſt this ſinne. The fearefull power of death, and the deuils tyrannie, who is prince of this world. II. That he might make his humane nature both of plentifull merite, and alſo of ſufficient efficacie, for the worke of mans redemption. III. That he might inſtill into the elect eternall life, and holineſſe. Eſay. 43. 12. *I am the Lord, and there is none beſides me a Sauiour, I haue declared, and I haue ſaued, and I haue ſhewed, when there was no ſtrange God among you. therefore ye are my witneſſes, ſaith the Lord, that I am God.*

I ſay, the Godhead, in as much as it is the Godhead of the Sonne, is Chriſtes diuine Nature: not as it is the Godhead of the Father, or the holy Ghoſt, for it is the office of the Sonne, to haue the adminiſtration of euery outward action of the Trinitie, from the Father to the holy Ghoſt. 1. Cor. 6. 8. And he being by nature the Sonne of the Father, beſtoweth this priuiledge on thoſe that beleeue, that they are the ſonnes of God by adoption. Ioh. 1. 12. *As many as receiued him, to them he gaue to be the ſonnes of God.*

Chriſtes other nature, is his humanitie, whereby he, the Mediatour, is very man. 1. Tim. 2. 5. *One God, and one Mediatour betweene God and man, the man Chriſt Ieſus.*

It was neceſſarie that Chriſt ſhould be man. Firſt, that God might be pacified in that nature, wherein he was offended. II. That he might vndergo puniſhment due to ſinne, the which the Godhead could not, being voyd and free from all paſſion.

Furthermore, Chriſt, as he is mā, is like vnto vs in al things,

sinne onely excepted. Hebr. 2. 17. *In all things it became him to be made like vnto his brethren.* 1. Cor. 13. 4.

Christ therefore is a perfect man, consisting of an essentiall and true soule and bodie, whereunto are ioyned such faculties and properties, as are essentiall vnto both. In his soule, is vnderstanding, memorie, will, and such like: in his bodie, length, breadth, and thickenesse: yea, it is comprehended in one onely place, visible, subiect to feeling, neither is there any thing wanting in him, which may either adorne, or make for the being of mans nature.

Againe, Christ in his humanitie, was subiect to the infirmities of mans nature, which are these. I. To be tempted. Matth. 4. 1. *Iesus was caryed by the spirit into the desert, to be tempted of the deuill.* II. To feare. Heb. 5. 7. *Who in the dayes of his flesh did offer vp prayers and supplications with strong crying and teares, vnto him that was able to saue him from death, and was also heard in that which he feared.* III. To be angrie. Marke 3. 5. *Then he looked round about on them angerlie, mourning also for the hardnesse of their hearts, and saide to the man, Stretch foorth thine hande.* IIII. Forgetfulnesse of his office imposed vpon him, by reason of the agonie astonishing his sences. Matth. 26. 39. *He went a little further, and fell on his face, and prayed, saying, O Father, if it be possible, let this cuppe passe from me: Neuertheless, not as I will, but as thou wilt.* These infirmities are not essentiall qualities, but accidentall to mans nature, and therefore may be left of Christ.

CHAP. 16. *Of the Vnion of two Natures in Christ.*

NOwe followeth the Vnion of the two Natures in Christ, which especially concerneth his Mediation, for by it his humanitie did suffer death vpon the crosse in such sort, as he could neither be ouercome, nor perpetually ouerwhelmed by it. Three things belong to this vniting of Natures.

I. Conception, by which his humane Nature was by the wonderfull power and operation of God, both immediately, that

that is, without mans helpe, and miraculouſly framed of the ſubſtance of the virgine Marie. Luke 1. 35. *The holy Ghoſt ſhall come vpon thee, and the power of the moſt High ſhall ouerſhadowe thee.*

II. Sanctification, whereby the ſame humane nature was purified, that is, altogether ſeuered by the power of the Holy Ghoſt, frō the leaſt ſtaine of ſinne, to the end that it might be holy, & be made fit to die for others Luke 1.35 *That holy thing which ſhalbe borne of thee, ſhalbe called the Sonne of God.* 1.Pet.3. 18. *Chriſt hath once ſuffered for ſinnes, the iuſt for the vniuſt.* 1.Pet. 2.22. *Who did not ſinne, neither was there guile found in his mouth.*

III. Aſſumption, whereby the Word, namely, the ſecond perſon in Trinitie, tooke vpon him fleſh, and the ſeede of Abraham, namely, that his humane nature, to the ende, that it being deſtitute of a proper and perſonall ſubſtance, might in the perſon of the Word obtaine it: ſubſiſting, and as it were, being ſupported of it for euer. Iohn 1.14. *That Word was made fleſh.* Heb. 2.16. *He tooke not vpon him the nature of Angels, but the ſeede of Abraham.*

By this we may ſee, that Chriſt is one onely Sonne of God, not two: yet in two reſpectes is he one. As he is the eternall Word, he is by nature the Sonne of the Father. As he is man, the ſame Sonne alſo, yet not by nature or by adoption, but only by perſonall vnion. Luke 1.35. Matth.3.17. *This is my beloued Sonne, &c.*

The phraſe in Scripture agreeing to this Vnion, is the *communion of proprieties*, concerning which obſerue two rules.

I. Of thoſe thinges, which are ſpoken or attributed to Chriſt, ſome are onely vnderſtoode of his diuine nature. As that Ioh.8.58. *Before Abraham was I am.* And that Coloſſ.1.15. *Who is the image of the inuiſible God, the firſt borne of euery creature.* Some againe agree only to his humanitie, as, *borne, ſuffred, dead, buried &c.* Luk.2.52. *And Ieſus increaſed in wiſdome and ſtature, and in fauour with God and men.* Laſtly, other things are vnderſtood, onely of both natures vnited together. As Matth. 17.5. *This is my beloued Sonne, in whom only I am wel pleaſed, heare him.* Ephe.1.22 *He hath made ſubiect all things vnder his feete, and hath appointed him ouer all things to be the head to the Church.*

II. Some things are spoken of Christ, as he is God, which must be interpreted according to his humane natures. Acts 20.28. *To feede the Church of God.* I. Christ, *which he* (namely, according to his manhood) *hath purchased with his owne blood.* 1.Cor.2.8. *If they had knowen this, they would neuer haue crucified the Lord of glorie.* Contrarily, some things are mencioned of Christ, as he is man, which onely are vnderstood of his diuine Nature. *No man ascended vp to heauen, but he that hath descended from heauen, the Sonne of man which is in heauen.* This is spoken of his manhood, where as we must vnderstand, that onely his Deitie came downe from heauen. Iohn 6.62. *What if ye should see the Sonne of man,* (vz. Christs humane nature) *ascend vp, where he* (vz. his deitie) *was before?*

Lastly, by reason of this Vnion, Christ, as he is man, is exalted aboue euery name: yea, he is adored, & hath such a great (though not infinite) measure of giftes, as farre surpasse all Saintes and Angels. Ephe.1.21. *And set him at his right hand in heauenly places, farre aboue all principalitie and power, and might, and domination, and euery name that is named, not in this world onely, but in that also that is to come.* Hebr. 1.6. *When he bringeth his first begotten Sonne into the world, he saith, And let all the Angels of God worship him.* Colos. 2.3. *In whome all the treasures of wisdome and knowledge are hidden.* Philip. 2.9, 10. *Therefore God exalted him on hie, and gaue him a name aboue all names, that at the Name of Iesus, euery knee should bowe* (namely, worship, and be subiect to him) *both of things in heauen, and things in earth, and things vnder the earth.*

CHAP. 17. *Of the distinction of both Natures.*

THe distinction of both natures, is that, whereby they, with their properties and effectes, remaine, without composition, mingling or conuersion, distinct. Ioh.10. 17,18. *Therefore doeth my Father loue me, because I lay downe my life, that I might take it againe. No man taketh it from me, but I lay it downe of my selfe: I haue power to laye it downe, and haue power to take it againe.* Iohn.13.31, 32. *Nowe is the Sonne of man glorified, and God is glorified in him. If God be glorified*

viſited in him, God ſhall alſo glorifie him in him ſelfe. Here we may obſerue, that there is one will in Chriſt, as God: another, as man. Matth. 26. 39. *Not as I will, but as thou wilt.* This alſo approoueth that ſentence of the Calcedon Creede. *We confeſſe, that one and the ſame Chriſt Ieſus, both Sonne, Lorde, and onely begotten, is knowen, and preached to be in two natures without confuſion, mutation, diſtinction, or ſeparation.*

Laſtly, hereby it is manifeſt, that Chriſt, when he became that which he was not, (namely man) cõtinued ſtil that which he was (very God.)

CHAP. 18. *Of Chriſtes Office.*

THus much concerning Chriſtes incarnation. His Office followeth, to the perfect accompliſhing whereof, he was annointed of his Father, that is, he was ſufficiently furniſhed both with giftes and authoritie, Hebr. 1. 9. *Therefore God, euen thy God annointed thee with the oile of gladneſſe aboue thy fellowes.* Eſay 61. 1. *The Spirite of the Lord was vpon me, therefore he annointed me.* Iohn 3. 33. *God giueth him not the ſpirite by meaſure.*

This office is ſo appropriate to Chriſt, that neither in whole, or in part can it be tranſlated to any other. Heb. 7. 24. *This man becauſe he endureth for euer, hath an euerlaſting Prieſthoode, or a Prieſthood, that can not paſſe from one to another.*

Therefore Chriſt, as he is God, hath vnder him, Emperours, Kinges, Princes, to be his Vicegerents; who therefore are called Gods. Pſal. 82. 1. But as he is Mediatour, that is, a Prieſt, a Prophet, and King of the Church, he hath no vicegerent, vicar, or lieutenant, who, in his either Kingly, or Prieſtly office, in both, or but one, can be in his ſtead.

Chriſtes office, is three fold: Prieſtly, Prophetical, regall. Pſal. 110. 1, 2, 3, 4. Eſay 42. 1.

Chriſtes Prieſthoode, is an office of his, whereby he performed all thoſe things to God, whereby is obtained eternal life. Heb. 5. 9. *And being conſecrate, was made the authour of eternall ſaluation vnto al them that obey him: & is called of God an hie prieſt, after the order of Melchiſedec.* Chap. 7. 24, 25. *This man becauſe he*

endureth for euer, hath an euerlasting Priesthood, wherefore he is able also perfectly to saue all them that come vnto God by him.

His Priesthood consisteth of two partes: Satisfaction, and Intercession.

Satisfaction, is that, whereby Christ is a full propitiation to his Father, for the elect. Iob. 33. 23. *If there be a messenger with him, or an interpreter, one of a thousand to declare vnto man his righteousnes, then will he haue mercie vpon him, and will say, deliuer him, that he goe not downe into the pit, for I haue found a Reconciliation.* Rom. 3. 24. *And are iustified freely by his grace, through the Redemption that is in Christ Iesus, 25 whom God hath set forth to be a reconciliation through faith in his blood.* 1. Ioh. 2. 2. *He is a propitiation for our sinnes.*

Christ satisfied Gods anger for mans offence, according to his humanitie, by performing perfect obedience to the will of God: according to his Deity, by ministring such especiall dignitie to his perfect obedience, as was both of full merite and efficacie before God, for the saluation of the Elect. Iohn 17. 19. *For their sakes sanctifie I my selfe, that they also may be sanctified through the trueth.* Actes 20. 28. *To feede the flocke of God, which he hath purchased with his owne blood.* 2 Cor. 5. 19. *God was in christ, and reconciled the worlde to him selfe, not imputing their sinnes vnto them.*

Satisfaction comprehendeth his Passion, and fulfilling the Lawe.

His passion, is the first part of satisfaction, by which, he hauing vndergone the punishment of sinne, satisfied Gods iustice, and appeased his Anger for the sinnes of the faithfull. His passion was on this manner.

[a] Somewhat before his death, partly feare arising from a sense of Gods wrath imminent vpon him, partly griefe possessing, as it were, eche part of him, so disturbed his sacred minde, [b] that inwardly for a while it stroke into him a strange kind of astonishment, or rather obliuion of his duetie imposed vpon him: and outwardly [c] made him pray vnto his Father, (if he would) to remoue that cup from him, the which he did expresse with no small crie, many teares, and a bloody sweate, [d] trickling from his bodie vnto the ground. But when he came

againe vnto him ſelfe, [c] he freely yeelded him ſelfe vnto his Father, to ſatisfie vpon the croſſe for the tranſgreſſion of man. After this his agonie was ouerpaſſed, [f] by Iudas his trecherie Chriſt is apprehended, and [g] firſt he is brought to Annas, after to Caiphas, where Peter denieth him: [h] from Caiphas is he led bound to Pilate, [i] Pilate poſteth him ouer to Herod, he [k] tranſpoſteth him againe to Pilate, [l] who acknowledgeth his innocencie, and yet condemneth him as an offender. This innocent thus condemned, is [m] pitifully ſcourged, crowned with thornes, ſcoffed, ſpitted at, ſpitefully adiudged to the death of the croſſe [n] on which, his handes and feete are faſtened with nayles. Here ſtayed not his paſſions, but after all theſe [o] he became accurſed to God the Father, that is, God powred vpon him, being thus innocent, ſuch a ſea of his wrath, as was equiualent to the ſinnes of the whole worlde. He nowe being vnder this curſe, through the ſenſe and feeling of this ſtrange terror, [p] complaineth to his Father, that he is forſaken: who notwithſtanding encountering then with Satan and his Angels, did vtterly vanquiſh [q] and ouercome them. When this was ended, his heart [r] was pearced with a ſpeare, till the blood guſhed out from his ſides, & he gaue [s] vp the ghoſt: & [t] commended his ſpirite to his fathers protection: the which immediately went into paradiſe. His body, [u] whereof not one bone was broken, was buried, and three dayes was [x] ignominiouſly captiuated of death. [a] Mar.4.34.mat.26.38. [b] Ioh.12.27. [c] Mat.14.35.Ioh.12.29. heb.5.7. [d] Luke 22.44. [e] Hebr.9.5. 2.cor.5.5,7. eſai.53.10,11. [f] Matt.26.47. [g] Ioh.18.13,14. [h] Ioh.18.29. [i] Luke 23.7,8. [k] Luk.23.15. [l] Mat.27.24,26. [m] the ſame place. [n] Ioh.19.18. [o] Gal.3.13. [p] Mat.27.35,46. [q] Col.1.14,15. [r] Ioh.19.34. [s] Heb.9.15,16. [t] Luke 23.43,46. [u] Ioh.19.33,42. [x] Actes 1.13.

In this deſcription of Chriſtes paſſion, we may note fiue circumſtances eſpecially.

I. His Agonie, namely, a vehement anguiſh ariſing vpon the conflict of two contrary deſires in him. The firſt, was to be obedient to his Father. The ſecond, to auoid the horror of death. Luke 22.44. *Being in an agonie he prayed more earneſtly, and his ſweate was like drops of blood, trickling downe to the ground.* Heb.

Heb. 5. 7. *In the daies of his flesh did offer up praiers and supplications with strong crying and teares vnto him, that was able to saue him from death, and was also heard in that which he feared.*

II. His sacrifice, which is an action of Christs offering himselfe to God the father, as a ransome for the sinnes of the elect. Heb. 9. 26. *Now in the end of the world hath he appeared once to put away sinne, by the sacrifice of himselfe.*

In this sacrifice, the oblation was Christ, as he was man, Heb. 10. 10. *By the which will we are sanctified, euen by the offering of the bodie of Iesus Christ once made.*

The Alter also was Christ, as he was God. Heb. 13. 10. *We haue an alter, whereof they haue no authoritie to eate which serue in the tabernacle.* Heb. 9. 14. *How much more shall the blood of Christ, which through the eternall spirite offered him selfe without spot to God, purge your conscience from dead workes, to serue the liuing God?* Hence is it that Christ is said to sanctifie himselfe, as he is man. Ioh. 17. 19. *For their sakes sanctifie I my selfe.* Mat 23. 17. *As the alter, the gift, and the temple, the gold.* Math. 23. 17.

Christ is the priest, as he is God and man. Heb. 5, 6. *Thou art a Priest for euer after the order of Melchisidec.* 1. Tim. 5. 6. *One Mediator betweene God and man, the man Christ Iesus, who gaue him selfe a ransom, for all men, to be a testimonie in due time.*

III God the fathers acceptation of that his sacrifice, in which he was wel pleased. For, had it bene that God had not allowed of it, Christs suffering had bene in vaine. Mat. 3. 17. *This is my beloued sonne, in whome I am well pleased.* Eph. 5. 1. *Euen as Christ loued vs and gaue him selfe for vs to be an offering and a sacrifice of a sweet smelling sauour to God.*

IIII. Imputation of mans sinne to Christ, whereby his father accounted him as a transgressor, hauing translated the burden of mans sinnes to his shoulders. Esay. 53. 4. *He hath borne our infirmities, and carried our sorrowes: yet we did iudge him as plagued, and smitten of God, and humbled: But he was wounded for our transgressions, he was broken for our iniquities, &c. and* v. 12. *He was counted with the transgressors, and he bare the sinnes of many.* 2. Cor. 5. 21. *He hath made him to be sinne for vs, which knew no sinne,*

ſions, that we ſhould be made the righteouſneſſe of God in him.

V. His wonderfull humiliation, conſiſting of two partes. I. In that he made him ſelfe of ſmall or no reputation in reſpect of his Deitie. Philip.2.7,8. *He made himſelfe of no reputation, &c. he humbled him ſelfe, and became obedient vnto the death, euen the death of the croſſe.*

We may not thinke, that this debaſing of Chriſt came, becauſe his diuine nature was either waſted or weakened, but becauſe his Deitie did, as it were, lay aſide, and conceale his power and maieſtie for a ſeaſon. And as Irenæus ſaith, The Word reſted, that the humane nature might be crucified, and dead.

II. In that he became execrable, which is, by the Law accurſed for vs. Gal.3.10. *Curſed is euery one, that remaineth not in all things written in the booke of the Lawe, to doe them.*

This accurſednes, is either inward, or outward.

Inward, is the ſenſe of Gods feareful anger vpon the croſſe. Reu.19.15. *He it is, that treadeth the winepreſſe of the fiercenes and wrath of Almightie God.* Eſay 53.5. *He is grieued for our tranſgreſſions, the chaſtiſement of our peace was vpon him, and with his ſtripes we were healed.* This appeared by thoſe drops of blood, which iſſued from him, by his cryings to his Father vpon the croſſe, & by ſending of Angels to cõfort him. Hẽce was it, that he ſo much feared death, which many Martyrs entertained moſt willingly.

His outward accurſednes, ſtãdeth in three degrees. I. Death vpon the croſſe, which was not imaginarie, but true, becauſe blood & water iſſued from his heart. For ſeeing that water & blood guſhed forth together, it is very like, the casket or coat which inueſteth the heart, called Pericardion, was pearced. As Columbus obſerueth in his Anatomie.7.booke. Ioh.19 34.

His death was neceſſarie, that he might confirme to vs the Teſtament, or couenant of grace promiſed for our ſakes. Heb. 9.15,16. *For this cauſe is he the Mediatour of the newe Teſtament, that through death &c. they which were called, might receiue the promiſe of eternal inheritance: for where a Teſtament is, there muſt be the death of him that made the Teſtament &c.* verſ.17.

II. Buriall, to raiſe the certentie of his death.

III. Deſcẽſion into hel, which we muſt not vnderſtãd, that he went locally into the place of the damned, but that for the time

time of his aboade in the graue he was vnder the ignominious dominion of death. act. 2.24. *Whome God hath raised vp and loosed the sorrowes of death, because it was vnpossible that hee should be holden of it.* Eph. 4.9. *In that he ascended, what is it but that he also descended first into the lowest parts of the earth?*

It was necessarie that Christ should be captiuated of death, that he might abolish the sting, that is, the power thereof. 1. Cor. 15.55. *O death where is thy sting? O hell where is thy victorie?*

Thus wee haue heard of Christs meruelous passion, the which (as we may further obserue) is a perfect ransome for the sinnes of all and euerie one of the elect: 1. Tim. 2.6. *Who gaue him selfe a ransome for all men.* For it was more, that Christ the only begotten sonne of God, yea, God him selfe for a small while should beare the curse of the Lawe, then if the whole world should haue suffered eternall punishment.

This also is worthie our meditation, that then a man is well grounded in the doctrine of Christs passion, when his heart ceaseth to sinne, and is pricked with the griefe of those sinnes, whereby as with speares he pearced the sides of the immaculate lamb of God. 1. Ioh. 3.6 *Who so sinneth, neither hath seen him, nor knowne him.* Zach. 12.10. *And they shall looke vpon mee, whome they haue pearced, and they shall lament for him, as one lamenteth for his only sonne, and be sorry for him, as one is sorrie for his first borne.*

After Christs passion followeth the fulfilling of the Law, by which he satisfied Gods iustice in fulfilling the whole Lawe. Rom. 8.3.4. *God sent his owne sonne, that the righteousnes of the law might be fullfilled by vs.*

He fulfilled the law, partly by the holinesse of his humane nature, & partly by obedience in the workes of the law. Rom. 8.2. *The law of the spirite of life, which is in Christ Iesus, hath freed mee from the law of sinne and of death.* Math. 3.15. *It becommeth vs to fulfill all righteousnesse &c.*

Now succeedeth the seconde parte of Christs priesthood, namely intercession, whereby Christ is an Aduocate, and intreater of God the father for the faithful Rom. 8.34. *Christ at the right hand of God, & maketh request for vs.* Christs intercession is directed to God the father. 1. Ioh. 2.1. *If any man sinne we haue*

haue an aduocate with the father, euen Ieſus Chriſt, the Juſt. Now as the father is firſt of the Trinitie in order, ſo if he be appeaſed, the ſonne and the holy ghoſt are appeaſed alſo. For there is one and the ſame agreement and will of all the perſons of the trinitie.

Chriſt maketh interceſſion according to both natures. Firſt according to his humanity, partly by appearing before his father in heauē, partly by deſiring the ſaluatiō of the elect. Heb. 9. 24. *Chriſt is entred into verie heauen to appeare now in the ſight of God for vs.* & 7. 25. *He is able perfectly to ſaue them that come to God by him, ſeeing he euer liueth to make interceſſion for them.* Secondly, according to his deitie, partly by applying the merite of his death; partly by making requeſt by his holy ſpirite, in the hearts of the elect, with ſighes vnſpeakable. 1. Pet. 1. 2. *Elect according to the foreknowledge of the father to the ſanctificatiō of the ſpirit.* Rom. 8. 26. *The ſpirit helpeth our infirmities, for we know not what to praie as wee ought, but the ſpirite it ſelfe maketh requeſt for vs with ſighes which cannot be expreſſed.*

VVe are not therefore to imagine or ſurmiſe, that Chriſt proſtrateth him ſelfe vpon his knees before his fathers throne for vs, neither is it neceſſarie, ſeeing his verie preſence before his father, hath in it, the force of an humble petition.

The end of Chriſts interceſſion is, that ſuch as are iuſtified by his merites, ſhould by this meanes continue in the ſtate of grace. Now Chriſts interceſſion preſerueth the elect in couering their continual ſlipps, infirmities, and imperfect actions, by an eſpeciall and continuall application of his merites. That by this meanes mans perſon may remaine iuſt, and mans works acceptable to God. 1. Ioh. 2. 2. *He is a reconciliation for our ſinnes, & not for ours only but for the ſinnes of the whole world.* 1. Pet. 2. 5. *Ye as liuelie ſtones, be made a ſpiritual houſe and holy prieſthood, to offer vp ſpiritual ſacrifices acceptable to God by Ieſus Chriſt.* Reu. 8. 3. 4. *An other Angell came and ſtood before the alter hauing a golden cenſer, and much odours was giuen vnto him that he ſhould offer with the praiers of all ſaintes vpon the golden alter, which is before the throne, and the ſmoke of the odours with the praiers of the ſaints, went vp before God out of the Angels hand.*

Thus farre concerning Chriſts Prieſthood; now follow his

Propheticall and Regall offices.

His propheticall office is that, whereby he immediatlie from his father reuealeth his word and all the meanes of saluation cõprised in the same. Ioh. 1. 18. *The Sonne, which is in the bosome of his father, he hath declared vnto you.* Ioh. 8. 26. *Those things which I heare of my father I speake to the world.*

The word was first reuealed, partly by visions, by dreams, by speach; partly by the instinct and motion of the holy ghost. Heb. 1. 1. *At sundrie times, and in diuers manners God spake in olde time to our fathers the prophets: in these last daies he hath spoken to vs by his sonne.* 2. Pet 1. 21. *Prophecie came not in olde time, by the will of man, but holie men of God spake, as they were mooued by the holy Ghost.*

The like is done ordinarilie by the preaching of the word, where the holy ghost doeth inwardlie illuminate the vnderstanding. Luk. 24. 45. *Then opened he their vnderstanding, that they might vnderstand the Scriptures* 21. 15. *I will giue you a mouth & wisdom, where against al your aduersaries shal not be able to speake nor resist.* Act. 16. 14. *Whose heart the Lord opened, that shee attended to the things that Paul spake.*

For this cause Christ is called the Doctor, Lawgiuer, and Counseller of his Church. Mat. 23. 10. *Be ye not called Doctors, for one is your Doctor, Iesus Christ.* Iames 4. 12. *There is one lawgiuer which is able to saue and to destroie.* Esay. 9. 6. *He shall call his name Counseller, &c.* Yea, he is the Apostle of our profession. Heb. 3. 1. *The Angel of the couenant.* Mal. 3. 1. *And the Mediatour of the new couenant.* Heb. 9. 15. Therfore the souereigne autoritie of expounding the scripture, onlie belongs to Christ: and the Church hath onlie the ministerie of iudgement and interpretation committed vnto her.

Christs regall office, is that whereby he distributeth his gifts, and disposeth all things for the benefit of the elect. Psal. 2. & 110. 31. 2. *The Lord saide vnto my Lord, sit thou on my right hand, till I make thine enimies thy foote stoole.*

The execution of Christs Regall office comprehendeth his exaltation.

Christs exaltation is that, by which he after his humiliatiõ was by litle & litle exalted to glorie; & that in sundrie respects according to both his natures. The

The exaltation of his diuine nature, is an apparant declaration of his diuine properties in his humane nature, without the least alteration thereof. Rom. 1. 4. *Declared mightilie to be the sonne of God, touching the spirite of sanctification by the resurrection from the dead.* Act. 2. 36. *God hath made him both Lord and Christ, whome ye haue crucified.*

The exaltation of his humanitie, is the putting off from him his seruile condition, and all infirmities, and the putting on of such habituall gifts; which albeit they are created & finite, yet they haue so great and so maruelous perfection, as possibly cannebe ascribed to any creature. The gifts of his minde, are wisdome, knowledge, ioy, and other vnspeakable vertues of his bodie, immortalitie, strength, agilitie, vprightnesse. Phil. 3. 21. *Who shall change our vile bodie, that it may be fashioned like vnto his glorious bodie.* Mat. 17. 2. *He was transfigured before them, and his face did shine as the sunne, and his clothes were as white as the light.* Heb. 1. 9. *God euen thy God hath annointed thee with oyle of gladnesse aboue thy fellowes.*

Christs body, although it be thus glorified, yet is it still of a solide substance compassed about, visible, palpable and shall perpetuallie remaine in some certen place. Luc. 24, 39. *Behold my hands, and my feet, it is euen I, touch me, and see; A spirite hath not flesh and bones, as yee see mee haue.*

There be three degrees of Christs exaltation.

I. His resurrection, wherin by his diuine power he subdued death, and reised vp him selfe to eternall life. 2. Cor. 13. 4. *Though hee was crucified concerning his infirmitie, yet liueth hee through the power of God.* Mat. 38. 6. *He is not heere, for he is risen, as he saide, come see the place where the Lord was laide.*

The end of Christs resurrection, was to shew that his satisfaction, by his passion and death, was fullie absolute. For one only sinne would haue deteined the Mediatour vnder the dominion of death, though he had fullie satisfied for all the rest. 1. Cor. 15. 17. *If Christ be not raised, your faith is in vaine: yee are yet in your sinnes.* Rom. 4. 25. *Who was deliuered to death for our sinnes, and is risen againe for our iustification.*

II. His ascencion into heauen, which is a true, local, and visible translatiō of Christs humane nature frō earth into the higheſt

highest heauen of the Blessed by the vertue and power of his deitie. Act. 1. 9. *When he had spoken these things, while they beheld, he was take vp: for a cloud tooke him vp out of their sight; And while they looked stedfastly towardes heauen, as he went, beholde two men stood by them in white apparell, which also saide, ye men of Galile, why stand ye gazing into heauen, this Iesus which is taken vp from you into heauen shall come, as yee haue seen him come into heauen.* Eph. 4. 10. *He ascended farre aboue all the heauens.*

The end of Christs assention was, that he might prepare a place for the faithfull, giue them the holie ghost, and there eternall glorie. Ioh. 14. 2. *In my fathers house are manie mansions: if it were not so, I would haue told you: I go to prepare a place for you.* Chap. 16. 7. *If I goe not away, the comforter will not come vnto you: but if I depart, I will send him vnto you &c.*

III His sitting at the right hand of God the father, which figuratiuelie signifieth that Christ hath in the highest heauens actually all glorie, power, and dominion. Heb. 1. 3. *By him selfe he hath purged our sinnes and sitteth at the right hand of the maiestie in the highest places* Psal. 110. 1. *The Lorde saide to my Lord sit thou at my right hand, till I make thine enimies thy foote-stoole.* 1. Cor. 15. 25. *He must reigne till he hath put all his enimies vnder his feete.* Act. 7. 55. *He being full of the holy ghost looked stedfastly into heauen, and saw the glorie of God and Iesus standing at the right hand of God.*

His Regall office hath two parts. The first is his regiment of the Kingdome of heauen, part whereof is in heauen, part vpon the earth, namely the congregation of the faithful.

In the gouerment of his church he exerciseth two prerogatiues royal. The first is to make lawes. Isa. 33. 22. *There is one lawgiuer which is able, to saue & to destroy.* The secõd is to ordein his ministers. Eph. 4. 11. *He gaue some to be Apostles, others prophets, others Euangelists, some pastors and teachers. &c.* 1. Cor. 12. 28. *God hath ordeined some in the church, as first apostles, secondly prophets, thirdly teachers, then them that do miracles, after that the gifts of healing, helpers, gouernours, diuersitie of tounges.*

Christs gouernment of the church, is either his collection of it out of the world, or conseruation being collected. Eph. 4. 12. Psal. 10.

The

The second part of his Regall office, is the destruction of the kingdome of darkenesse. Coloss. 1. 13. *Who hath deliuered vs from the kingdome of darkenesse.* Psalme 2. 9. *Thou shalt bruise them with a scepter of yron, and breake them in pieces like a potters vessell* Luke 19. 27. *Those mine enemies, that would not I should reigne ouer them, bring hither, and slay them before me.*

The kingdome of darkenesse, is the whole companie of Christes enemies.

The Prince of this kingdome, and of all the members thereof, is the deuill. Ephes. 2. 2. *Ye walked once according to the course of the worlde, and after the Prince that ruleth in the ayre, euen the Prince that nowe worketh in the children of disobedience.* 2. Corinth. 4. 4. *The god of this worlde hath blinded the eyes of the infidels.* 2. Cor. 6. 15. *What concord hath Christ with Belial, or what part hath the beleeuer with the infidel.*

The members of this kingdome, and subiectes to Satan, are his angels, and vnbeleeuers, amongst whome, the principall members are *Atheistes*, who say in their heart, there is no God. Psal. 14. 1. And *Magitians*, who bargaine with the deuill, to accomplish their desires. 1. Sam. 28. 7. Psal. 58. 5. *Idolaters*, who either adore false gods, or the true God in an idole. 1. Cor. 10. 7, 20. *Turks* & *Iewes* are of this bunch, so are *Heretikes*, who are such as erre with pertinacie in the foundation of religion. 2. Tim. 2. 18. *Apostates*, or reuolters from faith in Christ Iesus. Hebr. 6. 6. *False Christes*, who beare men in hand, they are true Christes. Matth. 24. 26. There were many such, about the time of our Sauiour Christ his first comming, as Iosephus witnesseth, booke 20. of Iewish antiquities, the 11. 12 and 14. Chapters. Lastly, That *Antichrist*, who, as it is now apparant, can be none other but the Pope of Rome. 2. Thess. 2. 3. *Let no man deceiue you by any meanes, for that day shall not come, except there come a departing first, and that that man of sinne be disclosed, euen the sonne of perdition, which is an aduersarie, and exalteth him selfe against all that is called God, or that is worshipped: so that he doeth sit as God in the Temple of God, shewing him selfe that he is God.* Reuel. 13. 11. *And I behelde another beast comming out of the earth, which had two hornes like the lambe, but he spake like the Dra-*

gon. And he did all that the first beast could doe before him, and he causeth the earth, and them that dwell therein, to worshippe the first beast, whose deadly wound was healed.

There were then, first, Antichrists at Rome, when the Bishops thereof would be entitled Vniuersall, or supreme gouernours of the whole world, but then were they complete, when they, with ecclesiasticall censure vsurped ciuill authoritie.

CHAP. 19.

Concerning the outward meanes of executing *the decree of election, and of the Decalogue.*

AFter the foundation of Election, which hath hitherto bene deliuered, it followeth, that we should entreat of the outward meanes of the same.

The meanes are Gods couenant, and the seale thereof.

Gods couenant, is his contract with man, concerning life eternall, vpon certaine conditions.

This couenant consisteth of two partes: Gods promise to man, Mans promise to God.

Gods promise to man, is that, whereby he bindeth him selfe to man to be his God, if he breake not the condition.

Mans promise to God, is that, whereby he voweth his allegiance vnto his Lord, and to perfourme the condition betweene them.

Againe, there are two kindes of this couenant. The couenant of workes, and, The couenant of grace. Ier. 31. 31, 32, 33. *Behold, the dayes come, saith the Lord, that I will make a newe couenant with the house of Israel, and with the house of Iudah, Not according to the couenant that I made with their fathers, when I tooke them by the hand to bring them out of the land of Egypt: the which my couenant they brake, although I was an husband to them, saith the Lord. But this shalbe the couenant, that I will make with the house of Israel: after those dayes, saith the Lord, I will put my Lawe in their inward parts, and write it in their hearts, and will be their God, and they shalbe my people.*

The couenant of works, is Gods couenant, made with condition

dition of perfect obedience, & is expressed in the Morall Law.

The Morall Lawe, is that part of Gods word, which commandeth perfect obedience vnto man, as well in his nature, as in his actions, and forbiddeth the contrarie. Rom. 10. 5. *Moses thus describeth the righteousnesse which is of the Law, that the man, which doeth these things, shall liue thereby.* 1. Tim. 1. 5. *The ende of the commandements, is loue out of a pure heart, and of a good conscience, and faith vnfained.* Luke 16. 27. *Thou shalt loue the Lord thy God, with all thine heart, with all thy soule, and with all thy strength.* Rom. 7. *We knowe that the Lawe is spirituall.*

The Law hath two parts. The Edict, commaunding obedience, and the condition binding to obedience. The condition, is eternall life to such as fulfill the Lawe: but to transgressors, euerlasting death.

The Decalogue or ten commaundements, is an abridgement of the whole Law, and the couenant of workes. Exo. 34. 27. *And the Lord said vnto Moses, write thou these wordes, for after the tenor of these words, I haue made a couenant with thee, and with Israel. And was there with the Lorde fourtie dayes, and fourtie nightes, and did neither eate bread, nor drinke water, and he wrote in the Tables the wordes of the couenant euen the ten commandements.* 1. King. 8. 9. *Nothing was in the Arke, saue the two Tables of stone, which Moses had put there at Horeb, where the Lord made a couenant with the children of Israel, when he brought them out of the land of Egypt.* Matth. 22. 40. *On these two commandements hangeth the whole Lawe and the Prophets.*

The true interpretation of the decalogue, must be according to these rules.

I. In the negatiue, the affirmatiue must be vnderstood: and in the affirmatiue, the negatiue. II. The Negatiue bindeth at all times, and to all times: and the affirmatiue bindeth at all times, but not to all times: and therefore negatiues are of more force.

III. Vnder one vice expressely forbidden, are comprehended all of that kinde, yea, the least cause, occasion, or entisement thereto, is aswell forbidden, as that. 1. Ioh. 3. 15. *Whosoeuer hateth his brother, is a manslayer.* Mat. 5. 21. to the end. Euill thoughtes are condemned, as well as euill actions. IV. The

smalleſt ſinnes are entitled with the ſame names, that that ſinne is, which is expreſſely forbidden in that commandement, to which they appertaine. As in the former places, hatred is named murther, and to looke after a woman with a luſting eye, is adulterie.

The Decalogue, is deſcribed in two Tables.

The ſumme of the firſt Table, is, that we loue God with our minde, memorie, affections, and all our ſtrength, Matth. 22.37. *This is the firſt,* (to wit, in nature and order) *and great commandement,* (namely, in excellencie, and dignitie.)

CHAP. 20. *Of the firſt commandement.*

THe firſt Table hath foure commandements.

The firſt, teacheth vs to haue and chooſe the true God for our God. The wordes are theſe.

I am Iehouah thy God, which brought thee out of the land of Aegypt, out of the houſe of bondage. Thou ſhalt haue none other God, but me.

The Reſolution.

Fam. If any man rather iudge, that theſe wordes are a preface to all the commandements, then a part of the firſt, I hinder him not: Neuertheleſſe, it is like, that they are a perſuaſion to the keeping of this firſt commandement: and that they are ſet before it, to make way vnto it: as being more hard to be receiued, then the reſt. And this may appeare, in that the three commandements next following, haue their ſeuerall reaſons.

Iehouah. Namely, ſuch one, as from all eternitie, was of, and in him ſelfe, cauſing all things to be, when they were not, partly by creating, partly by gouerning them. Here beginneth the firſt reaſon of the firſt commandement, taken from the name of God: it is thus framed.

He that is Iehouah, muſt alone be thy God.
But I am Iehouah:
Therefore I alone muſt be thy God.

The

The propoſition is wanting: the aſſumption is in theſe wordes *(I am Iehovah)* the concluſion is the commaundement.

Thy God. Theſe are the wordes of the couenant of grace. Iere.31.33. whereby the Lord promiſeth to his people, remiſſion of ſinnes, and eternall life. Theſe wordes are as a ſecond reaſon of the commandement, drawen from the equalitie of that relation, which is betweene God and his people.

If I be thy God, thou againe muſt be my people, and take me alone for thy God.

But I am thy God:

Therefore thou muſt be my people, and take me alone for thy God.

The aſſumption, or ſecond part of this reaſon, is confirmed by an argument taken from Gods effectes, when he deliuered his people out of Egypt, as it were, from the ſeruitude of a moſt tyranous maſter. This deliuerie was not appropriate onely to the Iſraelites, but in ſome ſorte to the Church of God in all ages: in that it was a type of a more ſurpaſſing deliuerie, from that fearefull kingdome of darkeneſſe. 1. Cor. 10.1,2. *I would not haue you ignorant, brethren, that all our fathers were vnder the cloude, and all paſſed through the red ſea, and were all baptized vnto Moſes in the cloude, and in the ſea.* Coloſſ.1.13. *Who hath deliuered vs from the power of darkeneſſe, and tranſlated vs into the kingdome of his deare Sonne.*

Others gods, or ſtrange gods. They are ſo called, not, that they by nature are ſuch, or can be, but becauſe the corrupt, and more then deuiliſh heart of carnal man eſteemeth ſo of them. Philip.3.19. *Whoſe god is their bellie.* 1. Cor.4.4. *Whoſe mindes the god of this worlde hath bewitched.*

Before my face. That is, *(figuratiuely)* in my ſight or preſence, to whome the ſecrete imaginations of the heart are knowen: and this is the third reaſon of the firſt commaundement, as if he ſhould ſay, If thou in my preſence reiect me, it is an heinous offence: ſee therefore thou doe it not. After the ſame manner reaſoneth the Lord. Gene.17.1. *I am God Almightie, therefore walke vpright.*

The Affirmatiue part.

Make choise of Iehouah to be thy God. The dueties here commaunded, are these.

I. To acknowledge God, that is, to knowe and confesse him, to be such a God, as he hath reueiled him selfe to be in his worde, and creatures. Colos. 1. 10. *Increasing in the knowledge of God.* Ierem. 24. 7. *And I will giue them an heart to knowe me, that I am the Lord, and they shalbe my people, and I will be their God: for they shall returne vnto me with their whole heart.* In this knowledge of God must we glory. Ierem. 9. 24. *Let him that glorieth, glorie in this, that he vnderstandeth and knoweth me: for I am the Lorde which shewe mercie, iudgement, and righteousnes in the earth.*

II. An vnion with God, whereby man is knit in heart to God. Ios. 23. 8. *Sticke fast vnto the Lorde your God, as ye haue done vnto this day.* Actes 11. 23. *He exhorted all, that with purpose of heart, they would cleaue to the Lord.* Man cleaueth vnto God three manner of wayes: in Affiance, in loue, and feare of God.

Affiance, is that, whereby a man acknowledging the power and mercie of God, and in him, against all assaultes whatsoeuer, doeth stedfastly rest him selfe. 2. Chronicles 20. 20. *Put your trust in the Lorde your God, and ye shall be assured, beleeue his Prophets, and ye shall prosper.* Psalme 27. 1. *God is my light, and my saluation, whome should I feare? God is the strength of my life, of whome should I be afraide?* verse 3. *Though an hoste pitched against me, mine heart should not be afraide: though warre be raised against me, I wilbe secure.*

Hence ariseth patience, and alacritie in present perils. Psal. 39. 19. *I should haue bene dumme, and not opened my mouth, because thou diddest it.* 2. Samuel 16. 10. *The King said, what haue I to doe with you, ye sonnes of Zeruiah? If he curse, because the Lorde saide curse Dauid, what is he that dare say, Wherefore dost thou so?* Genesis 45. 5. *Be not sadde, neither grieued with your selues, that ye solde me hither: for God did send me before you, for your preseruation.* verse 8. *Now then, you sent me not, but God himselfe.* 2. Kings 6. 16. *Feare not, for they that be with vs, are moe, then*

they

they that be with them.

This affiance engendreth hope, which is a patient exspectation of Gods presence and assistance, in all things that are to come. Psalme 37.5. *Commit thy way vnto the Lord, and trust in him, and he shall bring it to passe.* verte 7. *Waite patiently vpon the Lord, and hope in him,* Prou. 16.3. *Commit thy workes vnto the Lord and thy thoughtes shalbe directed.*

The loue of God, is that, whereby man, acknowledging Gods goodnesse and fauour towardes him, doeth againe loue him aboue all things. Deut. 6. 5. *Thou shalt loue the Lord thy God, with all thine heart, with all thy soule, and with all thy strength.*

The markes of the true loue of God, are these. I. To heare willingly his worde. II. To speake often of him. III. To thinke often of him. IIII. To doe his will without yrksomnesse. V. To giue bodie, and all for his cause. VI. To desire his presence aboue all, and to bewaile his absence. VII. To embrace all such things, as appertaine to him. VIII. To loue & hate that, which he loueth & hateth. IX. In all things to seeke to please him. X. To drawe others vnto the loue of him. XI. To esteeme highly of such gifts & graces, as he bestoweth. XII. To stay our selues vpon his counsailes reueiled in his word. Lastly, to call vpon his name with affiance.

The feare of God, is that whereby man, acknowledging Gods both mercie, & iustice, doeth, as it were a capital crime, feare to displease God. Psal. 130.3. *With thee is mercie, that thou maist be feared.* Habak. 3.16. *When I heard it, my bellie trembled, my lippes shooke at the voyce: rottennesse entred into my bones, and I trembled in my selfe, that I might rest in the day of trouble, when he commeth vp against the people to destroy them.* Psal. 4. 4. *Tremble, and sinne not.*

Hence ariseth the godly mans desire, to approoue him selfe in all things to his God. Gen. 5. 22. *And Henoch walked with God, after that &c.* Gen. 17. 1. *God said to him, I am all sufficient, walke before me, and be thou perfect.*

Out of these three former vertues, proceedeth humilitie, wherby a man acknowledging Gods free bouty, & prostrating him selfe before him, doth ascribe vnto him all praise and glorie. 1. Cor. 1. 31. *Let him that glorieth, glorie in the Lord.* 1. Pet. 15. 5.

Decke your selues inwardly with lowlinesse of minde, for God resisteth the proude, and giueth grace to the humble. verle 6. *Humble your selues therefore vnder the mightie hand of God, that he may exalt you in due time.* 1. Chron. 29. 10, 11. *And Dauid said, Blessed be thou, O Lorde God of Israel our father, for euer, and Thine, O Lord, is greatnesse and power, and glorie, and victorie, and praise: for all that is in heauen, and in earth, is thine, &c.* and verse 14. *But who am I, and what is my people, that we should be able to offer willingly on this sort, for all things come of thee, and of thine owne hand we haue giuen thee, &c.*

The negatiue part.

Account not that as God, which is by nature no god. In this place, are these sinnes forbidden.

I. Ignorance of the true God, and his will, which is not onely not to knowe, but also to doubt of such things, as God hath reuciled in his worde. Ierem. 4. 22 *My people is foolish, they haue not knowen me: they are foolish children, and haue none vnderstanding: they are wise to doe euill, but to doe well, they haue no knowledge.* Ierem. 9. 3. *They proceede from euill to worse, and haue not knowen me, saith the Lord.*

II. Atheisme, when the heart denieth either God, or his attributes: as, his Iustice, Wisedome, Prouidence, Presence. Psal. 14. 1. *The foole hath saide in his heart, there is no God.* Ephes. 2. 12. *Ye had no hope, and were without God in the worlde.* Malach. 1. 2. *I loue you, saith the Lord, and ye say, wherein louest thou vs?* Malach. 3. 13. *Your wordes haue bene stout against mee, saith the Lorde, yet ye say, wherein haue we spoken against thee?* verse 14. *Ye haue said, it is in vaine to serue God: and what profite is it, that we haue kept his commaundements, and that we walked humbly before the Lord of hostes?*

III. Errours concerning God, the persons of the Deitie, or the attributes. Here is to be reproued Hellenisme, which is the acknowledging and adoring of a multiplicitie of gods. August. in his 6. booke of the Citie of God. Chap. 7.

Againe, Iudaisme is here condemned, which worshippeth one God without Christ.

The like may be said of the heresies of the Maniches, and Marcian,

Marcian, who denie God the Father: of Sabellius, denying the distinction of three persons: and Arrius, who saith, that Christ the Sonne of God, is not very God.

IIII. To withdrawe, and remooue the affections of the heart, from the Lord, and set them vpon other things. Esa. 29. 13. *The Lord said, this people draweth neere me with their mouth, and honour me with their lippes, but their heart is farre from me.* Ierem. 12. 2. *Thou art neere in their mouth, and farre from their reines.* The heart is many wayes withdrawen from God.

I. By distrust in God. Hebr. 10. 38. *The iust shall liue by faith, but if any withdrawe him selfe, my soule shall haue no pleasure in him.* From this diffidence arise; I. Impatience in suffering afflictions. Ierem. 20. 14. *Cursed be the day wherein I was borne, and let not the day wherein my mother bare me, be blessed. Cursed be the man, that shewed my father, saying, a man childe is borne vnto thee, and comforted him.* verse 18. *Howe is it that I came fourth of the wombe, to see labour and sorrowe, that my dayes should be consumed with shame.* II. Tempting of God, when such as distrust, or rather contemne him, seeke signes of Gods trueth and power. Matth. 4. 7. *Thou shalt not tempt the Lord thy God.* 1. Corinth. 10. 6. *Neither let vs tempt God, as they tempted him, and were destroyed by serpents.* verse 10. *Neither murmure ye, as some of them murmured, and were destroyed of the destroyer.* III. Desperation. Gene. 4. 13. *Mine iniquitie is greater then can be pardoned.* 1. Thess 4. 13. *Sorrowe ye not, as they which haue no hope.* IIII. Doubtfulnesse, concerning the trueth of Gods benefites present, or to come. Psal. 116. 11. *I said in mine haste, all men are liars.*

II. Confidence in creatures, whether it be in their strength, as Ierem. 17. 5. *Cursed is the man, that hath his confidence in man, and maketh fleih his arme, but his heart slideth from the Lorde.* Or Riches. Matth. 6. 24. *Ye can not serue God, and Riches.* Ephes. 5. 5. *No couetous person, which is an idolater, hath inheritance in the kingdome of Christ and of God.* Or defenced places. Ierem. 49. 16. *Thy feare, and the pride of thine heart hath deceiued thee, thou that dwellest in the clefts of the Rocke, and keepest the height of the hill: though thou shouldest make thy nest as high as the Eagle, I will bring thee downe from thence,*

thence saith the Lord. Or pleasure, and dainties: to such theire bellie is theire God, Philip. 3. 14. Or in physitians. 2. Chron 16. 12. *And Asa in the nine and thirteth yeare of his reigne. was diseased in his feet, and his disease was extreme, yet he sought not the Lord in his disease, but to the Physitians.* Briefllie, to this place principallie may be adioined that deuelish confidence, which Magitians, and all such as take aduise at them, do put in the deuill, and his workes. Leuit. 20. 6. *If anie turne after such as worke with spirites, and after southsayers to go a whoring after them, then will I set my face against that person, and will cut him off from among his people.* The Deuill is as it were Gods ape. For hee also hath his worde, his sacraments, his faith.

III. The loue of the creature, aboue the loue of God. Math. 10. 37. *Hee that loueth father or mother more then mee, is not worthie of mee, and hee that loueth sonne or daughter more then mee, is not worthie of mee.* Ioh. 12. 43. *They loued the praise of man, more then the praise of God.* To this belongeth selfe loue. 2. Tim. 3. 2.

IV. Hatred, and contempt of God, when man flieth from God, and his wrath, when he punisheth offences. Rom. 8. 7. *The wisdom of the flesh is enmitie with God.* Rom. 1. 30. *Haters of God, doers of wrong.*

V. Want of the feare of God. Psal. 36. 1. *Wickednesse saith to the wicked man, euen in mine heart, that there is no feare of God before his eyes.*

VI. Feare of the creature more then the Creator. Reuel. 21. 8. *The fearfull and vnbeleeuing, shall haue their part in the lake which burneth with fire and brimstone.* Math. 10. 28. *Feare not them which kill the bodie, but feare him that canne cast both bodie and soule into hell fire.* Ier. 10. 2. *Be not afraide of the signes of heauen, though the heathen be afraide of such.*

VII. Hardnesse of heart or carnall securitie, when a man, neither acknowledge Gods iudgements, nor his owne sinnes, dreameth he is safe from Gods vengance, and such perills, as arise from sinne. Rom. 2. 5. *Thou after thine hardnesse, and heart that cannot repent, heapest to thy selfe wrath against the daie of wrath.* Luc. 21. 34. *Take heed to your selues*

lest

leaſt at any time, your heartes be oppreſſed with ſurfeiting, and drunkenneſſe, and cares of this life, and leaſt that day come on you at vnawares.

Theſe all doe ioyntly ingender pride, whereby man aſcribeth all he hath that is good, not to God, but to his owne merite, and induſtrie, referring, and diſpoſing them wholly vnto his owne proper credite. 1. Corinthians 4. 6. *That ye might learne by vs, that no man preſume aboue that which is written, that one ſwell not againſt another, for any mans cauſe.* Verſe 7. *For who ſeparateth thee? or what haſt thou, that thou haſt not receiued? if thou haſt receiued it, why reioyceſt thou, as though thou haddeſt not receiued it?* Gene. 3. 5. *God doeth knowe, that when ye ſhall eate thereof, your eyes ſhalbe opened, and ye ſhall be as Gods, knowing good and euill.* The higheſt ſtayer of prides ladder, is that fearefull preſumption, by which many clime raſhly into Gods ſeate of maieſtie, as if they were gods. Actes 12. 22, 23. *The people gaue a ſhowte, ſaying, The voyce of God, and not of man: But immediatly the Angell of the Lord ſmote him, becauſe he gaue not glorie vnto God, ſo that he was eaten vp of wormes, and gaue vp the ghoſt.* 2. Theſſalonians 2. 4. *Which is an aduerſarie, and exalteth him ſelfe againſt all that is called God, or that is worſhipped: ſo that he doeth ſit as God in the Temple of God, ſhewing him ſelfe that he is God.*

CHAP. 21. *Of the ſecond commaundement.*

HItherto haue we entreated of the firſt commaundement, teaching vs to entertaine into our hearttes, and to make choiſe of one onely God. The other three of the firſt Table, concerne that holy profeſſion, which we muſt make towards the ſame God. For firſt, it is neceſſarie to make choyſe of the true God. Secondly, to make profeſſion of the ſame God.

In the profeſſion of God, we are to conſider the parts thereof, and the time appointed for this profeſſion.

The

The partes are two: The ſolemne worſhip of God, and the glorifying of him.

The ſecond commandement deſcribeth ſuch holy and ſolemne worſhip, as is due vnto God. The wordes of the commandement are theſe.

Thou ſhalt make thee no grauen image, neither anie ſimilitude of things that are in heauen aboue, neither that are in the earth beneath, nor that are in the waters vnder the earth: thou ſhalt not bow downe to them, neither ſerue them, for I am the Lorde thy God, a ielous God, viſiting the iniquitie of the fathers vpon the children, vpon the third generation, and vpon the fourth of them that hate mee, and ſhewing mercie vnto thouſands, vpon them that loue me and keepe my commandements.

The reſolution.

Thou ſhalt not make. This is the firſt part of the commandement, forbidding to make an idol: Now an idol is not onlie a certaine repreſẽtatiõ, & image, of ſome feigned God, but alſo of the true Iehoua. The which may be proued againſt the papiſts by theſe arguments. The firſt is Deu. 4. 15. 16 *Take therfore good heed vnto your ſelues, for ye ſaw no image in the day that the Lord ſhake vnto you in Horeb, out of the middes of the fire, that yee corrupt not your ſelues and make you a grauen image or repreſentation of any figure: whether it be the likeneſſe of male or female.* Out of the wordes vttered by Moſes, a reaſon may be framed thus.

If ye ſaw no image (namelie of God) yee ſhall make none.

But yee ſaw no image, onlie ye heard a voice.

Therefore ye ſhall make no image of God.

The ſecond reaſon: That idolatrie which the Iſraelites committed, the very ſame is prohibited in this commandement.

But the Iſraelites idolatrie was the worſhip of God in an image. Hoſeah. 2. 16. *At that daie, ſaith the Lord, thou ſhalt call me no more Baali, but ſhalt call me Iſhi.* Exod. 32. 5. *Aaron proclaimed, ſaying, to morrow ſhal be the holy daie to the Lord.*

Therefore the worſhiping of God in an image, is here prohibited.

Any grauen image. Here the more ſpeciall is put for the more generall, namelie, a grauen image for all counterfeit meanes of Gods worſhip.

The

The firſt part of the commandement is here illuſtrated, by double diſtribution. The firſt is drawn from the cauſes. *Thou ſhalt not make thee any idol, whether it be engrauen in wood, or ſtone: or whether it be painted in a table.* The ſecond is taken from the place. *Thou ſhalt not make thee an idoll of things in heauen, as ſtarres, and birdes: or in the earth, as of man, woman, beaſtes: or vnder the earth, as fiſhes.*

This place is ſo expounded by Moſes. Deut. 4. 14. to the 20. verſ.

Thou ſhalt not bow downe to them. This is the ſecond part of the commandement, forbidding al men to fal downe before an idoll. In this worde, *bow downe*, is againe the ſpeciall put for the generall: for in it is inhibited all feigned worſhip of God.

For I. Theſe words are a confirmation of this commandement, perſwading to obedience, by foure reaſons.

The Lord (which is ſtrong). The firſt reaſon, God is ſtrong, and ſo able to reuenge idolatrie. Heb. 10. 31.

A *ielous God.* This ſpeach is taken from the eſtate of wedlocke; for God is called the husband of his church. Eſay. 54. 5. Eph. 5. 26. 27. and our ſpiritual worſhip is, as it were a certeine mariage of our ſoules, conſecrated vnto the Lord. Ier. 2. 2. *I remẽber thee with the kindnes of thy youth, & the loue of thy mariage, whẽ thou wẽteſt after me in the wildernes, in a land that was not ſowẽ.* Here is another argument drawẽ from a comparisõ of things that be like. Gods people muſt alone worſhip him, becauſe they are linked to him as a wife is to her husband, vnto whome alone ſhe is bound: therefore if his people forſake him, and betroth them ſelues vnto idols, he wil vndoubtedly giue them a bill of diuorcement, and they ſhall be no more eſpouſed vnto him.

Viſiting. To viſite, is not only to puniſh the children for the fathers offences, but to take notice, & apprehend them in the ſame faults: by reaſon they are giuen ouer to commit their fathers tranſgeſſions, that for them they may be puniſhed. And this is the third reaſon drawne from the effects of Gods anger.

Hate mee. It may be, this is a ſecret anſwere, the obiection whereof

whereof is not here in expresse wordes set downe, but may be thus framed. *What if wee vse idols to insiame, and exite in vs a loue and remembrance of thee.* The answere is this by the contrarie: *You may thinke that your vse of idoles kindleth in you a loue of mee, but it is so farre from that, that all such as vse them canne not choose but hate mee.*

Shew mercy. The fourth reasō deriued frō the effects of Gods mercie to such as obserue this commandement. Here maie wee first obserue that Gods mercie exceedeth his iustice. Psa. 103. 8. *The Lord is full of compassion and mercie, slow to anger and of great kindenesse.* v. 17. *The louing kindnesse of the Lord endureth for euer.* v. 9. *He will not alwaie chide, neither keepe his anger for euer.* Seconly wee may not surmise, that this excellent promise is made to euerie one particularlie, whoe is borne of faithfull parents. For godly Isak had godlesse Esau to his sonne, and godlesse Saul, had godlie Ionathan.

The negatiue part

Thou shalt neither worship false Gods, nor the true God with a false worship. Many things are here forbidden.

1. The representation of God, by an image. For it is a lie. Habak. 2. 18. *What profiteth the image? for the maker thereof hath made it an image and a teacher of lies.* Zach. 10. 2. *The idoles haue spoken vanitie.* Ier 10. 8. *The stocke is a doctrine of vanitie.* The Eliber Councell in the 39. canon hath this edict. *Wee thoughe it not meete to haue images in churches, lest that which is worshipped and adored, should be painted vpon walles.* Clement. book. 5. ad Iacob. Do. *That serpent by others is wont to speake these wordes; we in honour of the inuisible God, are accustomed to adore visible images, the which out of all controuersie, is verie false.* August. in his treatise vpon the 113. Psal.

The image also of the crosse and Christes crucified ought to be abolished out of churches, as the brasen serpent was. 2. King. 18. 4. Hezekiah is commended, for breaking in pieces the brasen serpent to which the children of Israel did then burn incense. This did Hezekiah, albeit at the first this serpent

was

was made by the Lords appointment. Nomb. 21. 8. and was a type of Chriſts paſſion. Ioh. 3. 14. Origen in his 7. book againſt Celſus: *Wee permit not any to adore Jeſus vpon the alters, in images, or vpon church walles: becauſe it is written, thou ſhalt haue none other gods but me.*

Epiphanius, in that epiſtle which he wrote to Iohn Biſhop of Ieruſalē, *ſaith it is againſt the cuſtome of the Church to ſee any image hanging in the Church, whether it be of Chriſt, or any other ſainte, and therefore euen with his owne handes rent he a ſonder the vaile, wherein ſuch an image was painted.*

Some obiect the figure or ſigne, which appeared to Conſtantine, wherein hee ſhould ouercome, but it was not the ſigne of the croſſe (as the papiſts do trifelingly imagine) but of Chriſtes name: for the thing was made of theſe two greeke letters ☧ ρ conioined together, Euſeb. in the life of Conſtantine. book. 1. chap. 22. 25.

Neither ſerue the cherubimes, which Salomon placed in the temple, for the defence of images: for they were onlie in the holy of holieſt, where the people could not ſee them. And they were types of the glory of the Meſſiah, vnto whome the very Angels wer ſubiect: the which wee haue nowe verified in Chriſt.

If any man reply, that they worſhip not the image, but God in the image: let him know that the creature can not comprehend the image of the creator, and if it could, yet God would not be worſhipped in it, becauſe it is a dead thing: yea the worke of mans handes, *not of Gods:* and therefore is more baſe, then the ſmaleſt liuing creature of the which wee maie lawfullie ſay, it is the *worke of God.* This euinceth, that no kinde of diuine worſhip belongeth to an image, neither ſimplie or by relation, whatſoeuer the ſophiſticall ſchoolmen iangle to the contrarie.

If any man be yet deſirous of images, he may haue at hande the preaching of the goſpell, a liuely image of Chriſt crucified. Gal. 3. 1. *O fooliſh Galatians, who hath bewitched you that ye ſhould not obey the trueth, to whome Ieſus Chriſt before was deſcribed in your ſight, and among you crucifyed?* The like maie bee ſaide of the two ſacraments. And that ſaying

of

of Clemens is true, in his 5. booke of Recognit. *If you wil truly adore the image of God, do good vnto man, and yee ſhall worſhip his true image: for man is the image of God.*

11. The leaſt approbation of idolatry. Hoſ. 13. 2. *They ſay one to another whileſt they ſacrifice a man, let them kiſſe the calues.* Now a kiſſe, is an external ſigne of ſome allowance of a thing. Gen 48. 11.

Therefore it is vnlawfull to be preſent at Maſſe, or any idolatrous ſeruice, though our mindes be abſent. 1. Cor. 6. 20. *Yee are bought with a price, therefore glorifie God in your bodie, and in your ſpirites, which are Gods.* Rom, 11. 4. *What ſaith the Scripture? I haue reſerued vnto my ſelfe ſeuen thouſande men, which haue not bowed the knee to Baal.* Euſeb. 3. booke. *The Martyrs, when they were haled vnto the Temples of idols, cried out, and with a loud voice in the middes of their tortures teſtifyed, that they were not idolatrous ſacrificers, but profeſſed and conſtant Chriſtians, reioycing greatly that they might make ſuch a confeſſion.*

That which may be obiected of Naaman the Syrian, who worſhiped in the Temple of Rimmon, is thus anſwered, that he did it not with purpoſe to commit idolatrie, but to performe that ciuil obeyſance, which he was wont to exhibit to the Kings maieſtie. 2. King. 5. 17. 18.

And for this cauſe are vtterlie forbidden all ſuch,

Proceſſions, plaies, and ſuch feaſts, as are conſecrated to the memorial, and honour of idoles. Exo. 32. 6. *They roſe vp the next day in the morning, and offered burnt offrings, & brought peace offring, alſo the people ſate them down to eate and drinke, and roſe vp to plaie.* 1. Cor. 10. 7. *Neither be yee idolaters as ſome of them were, as it is written &c.* And Paul 1. Cor. 8. 4. to the end. Earneſtly dehorteth the Corinthians from ſitting at table in the Idoles temple: albeit they know that an idole is nothing in the world. Tripartite hiſtorie booke 6. chap. 30. *Certeine ſouldiers refuſed to adore, as the cuſtome was, the banner of Iulian, in which were painted the images of Iupiter, Mercurie, and Mars: others bring againe the rewardes, which they, after they had burned incenſe on an alter in the Emperours preſence, had receiued: Crying, that they were chriſtians, and would liue and die in that profeſſion: and as for their former fact, it was of ignorance: yea though they had polluted*

handes

wandes with idolatrie of the Painims, yet they kept their consciences cleane.

III. All reliques, and monuments of idoles: for these, after the idoles thē selues are once abolished, must be rased out of all memorie. Exod. 23. 13. *Ye shall make no mention of the name of other gods, neither shall it be heard out of thy mouth.* Esay. 30. 22. *And ye shall pollute the couering of the images of siluer, and the rich ornament of the images of golde, and cast them away as a menstruous cloth, and thou shalt say vnto it, Get thee hence.*

IIII. Societie with infidels, is here vnlawfull, that serueth not onely to maintaine concord, but also to ioyne men in brotherly loue. Of this societie, there are manie branches.

The first, is Marriage with infidels. Gen. 6. 2. *The sonnes of God sawe the daughters of men, that they were faire, and they tooke them wiues of all that they liked.* Malac. 2. 11. *Iudah hath transgressed, and an abomination is committed in Israel and in Ierusalem: for Iudah hath defiled the holinesse of the Lord, which he loued, and hath marryed the daughters of a strange god.* Ezra 9. 14. *Should we returne to breake thy commandements, and ioyne in affinitie with the people of such abomination?* 2. King. 8 18. *He walked in the waies of the Kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife: and he did euill in the sight of the Lord.*

The second, is the league in warre: namely, a mutuall confederacie, to assist one another in the same warre, & to haue one and the same enemies. This is sundrie waies impious. I. If it be vnlawfull to craue assistāce of Gods enemies, it is likewise vnlawfull to indent with them, that we will assist them. II. It obscureth Gods glorie, as though he him selfe, either would not, or could not aide his Church. III. It is a thousand to one, lest we be infected with their idolatrie, and other impieties. IV. It endangereth vs to be made partakers of their punishments. V. 2. Chro. 19. 2. *And Iehu the sonne of Hanani the Seer, went out to meete him and said to King Iehoshaphat, wouldest thou helpe the wicked, and loue them that hate the Lorde? therefore for this thing is the wrath of the Lord vpon thee.*

The third, is Traffique: as when a man wittingly and willingly, doeth, in hope to enrich him selfe, make sale of such things, as he knoweth, must serue to an idolatrous vse. This

condemneth all those marchants, which transport to idolatours, and sell them frankincense, waxe, cloth, or other such things as helpe them in the seruice of their idoles.

The fourth, is triall of suites in Lawe before iudges which are infidels. 1.Cor.9.6. *Brother goeth to Lawe with brother, and that vnder infidels.*

The fifth, is the worshipping of the beast, and receiuing his marke. Reuel.14.9. *If any man worshippe the beast, and his image, and receiue the marke in his forehead, or on his hand* vers 10. *The same shall drinke of the wine of the wrath of God.* This beast is the Church of Rome, I meane not that olde, but this newe Rome, nowe no better then an hereticall, and apostaticall Synagogue.

V. Wilworshippe, when God is worshipped with a naked and bare good intention, not warranted by the word of God. Coloss. 2.23. *Which things indeede haue a shewe of wisedome in voluntarie religion, and humblenesse of minde, and in not sparing the bodie: neither haue they it in any estimation to satisfie the flesh.* 1. Sam.13.9.10. *And Saul said, bring a burnt offring to me, and peace offrings: and he offered a burnt offring. And assoone as he had made an ende of offering the burnt offering, behold, Samuel came, and* vers. 13 *said to Saul, thou hast done foolishly, thou hast not kept the commandements of the Lord thy God, which he commanded thee.* Hitherto may we adde popish superstitions in sacrifices, meates, holydayes, apparell, temporarie and beadridden prayers, indulgences, austere life, whippings, ceremonies, gestures, gate, conuersation, pilgrimage, building of Altars, pictures, Churches, and all other of that rabble.

To these may be added, consort musicke in diuine service, feeding the eares, not edifying the minde. 1.Cor.14.15. *What is it then? I will pray with the spirit, but I will pray with the vnderstanding also. I will sing with the spirit, but I will sing with the vnderstanding also.* Iustinus Martyr in his booke of Christian quæst. & Ans.107. *It is not the custome of the Churches to sing their meeters with any such kinde of instruments, &c. but their manner is onely to vse plaine song.*

Lastly, monasticall vowes, which I. repugne the Lawe of God: as that vnchaste vowe of single life, and proud promise of

of pouertie doe plainely cuince: *For he that labcureth not, muſt not eate, ſaith* Paul: *and it is better to marrie, then to burne in luſt, ſaith the ſame* Paul. II. They are greater, then mans nature can perfourme: as in a ſingle life, to liue perpetually chaſte. III. They diſanull Chriſtian libertie, and make ſuch thinges neceſſarie, as are indifferent. IV. They renue Iudaiſme. V. They are idolatrous, becauſe they make them partes of Gods worſhip, and eſteeme them as meritorious.

VI. Hypocriſie, which giueth to God painted worſhippe, that is, if you regard outward behauiour, great ſynceritie: if the inward and heartie affections, none at all. Matth 15 7. *Hypocrites, well hath Eſaias prophecied of you, ſaying, This people commeth neere me with their mouth, and honour me with their lippes, but their heart is farre from me.* Pſal. 10. 4. *The wicked man is ſo proud, that he ſeeketh not for God.*

The effects of hypocriſie, are theſe. 1. To ſeeke the pompe & glorie of the world, & by all meanes to enrich it ſelfe; notwithſtanding it make a glorious ſhew of the ſeruice of God. 2. It is ſharpe ſighted, and hath eagles eyes to obſerue other mens behauiour, when in the regarding his owne, it is as blind as a beetle. 3. To be more curious in the obſeruation of ancient traditions, then the ſtatutes and commandements of almightie God. 4. To ſtumble at a ſtraw and skip ouer a blocke, that is, to omit ſerious affaires, & hunt after trifles. Matt. 23. 4. 5. To doe all thinges that they may be ſeene of men. Matth. 6. 5.

Popiſh faſting, is meere hipocriſie: becauſe it ſtandeth in the diſtinction of meates, and it is vſed with an opinion of merite.

Externall abſtinence from meates, without internall and ſpirituall faſting from ſinne, and vnlawful deſires. Eſay 58. 5, 6. *Is this ſuch a faſt, as I haue choſen, that a man ſhould afflict his ſoule for a day, and bowe downe his head as a bulruſh, & lie downe in ſackcloth and aſhes? wilt thou call this a faſting, or an acceptable day vnto the Lord? Is not this the faſting that I haue choſen, to looſe the bandes of wickedneſſe, to take off the heauie burdens, and to let the oppreſſed goe free, and that ye breake euerie yoke?*

VII. Contempt, neglect, & intermiſſion of Gods ſeruice.

Reuel.3.15,16. *I knowe thy workes, that thou art neither colde nor hote; I would thou wereſt colde or hote. Therefore becauſe thou art luke warme, and neither colde nor hote, it will come to paſſe, that I ſhall ſpewe thee out of my mouth.*

VIII. Corrupting of Gods worſhippe, and that order of gouernment, which he hath ordeined for his Church: the which is done, when any thing is added, detracted, or any way, againſt his preſcript, mangled. Deut.12.32. *Euery thing which I command you, that do. neither adde to it, nor detract from it.* This condemneth that Popiſh eleuation of bread in the Lords ſupper, and the adminiſtration of it alone to the people without wine, together with that fearefull abomination of the Maſſe.

By this, we may learne to reiect all popiſh traditions. Matt. 15.9. *In vaine doe they worſhip me, teaching for doctrines, mens precepts.* Nowe it is manifeſt, that all popiſh traditions, they either on their owne nature, or others abuſing of them, ſerue as well to ſuperſtition and falſe worſhippe, as to enrich that couetous and proude Hierarchie: whereas the Scriptures conteined in the Olde and New Teſtament, are all ſufficient, not onely to confirme doctrines, but alſo to reforme manners. 2. Timothie 3.16. *The whole Scripture is giuen by inſpiration of God, and is profitable to teach, to improoue, to correct and to inſtruct in righteouſneſſe: that the man of God may be abſolute, being made perfect vnto all good workes.*

The Romiſh Hierarchie is here alſo condemned, from the pardoner to the Pope: the gouernment whereof, is an expreſſe image of the olde Romane Empire, whether we conſider the regiment it ſelfe, or the place of the Empire, or the large circuite of that gouernment. Reuel. 13.15. *And it was permitted to him, to giue a ſpirite to the image of the beaſt, ſo that the image of the beaſt ſhould ſpeake, and ſhou'd cauſe that as many as would not worſhip the image of the beaſt, ſhould be killed.*

IX. A religious reuerence of the creature, as when we attribute more vnto him, then we ought. Reuel.22.8. *When I had heard and ſeene, I fell downe to worſhip before the feete of the Angel, which ſhewed me theſe things. But he ſaid vnto me, See thou doe it not, for I am thy fellowe ſeruant.* Actes 10.25. *As Peter came in, Cornelius met him, and fell downe at his feete, and worſhipped him.*

But

But Peter tooke him vp, saying, Stand vp, for euen I my selfe am a man.

If then it be so heinous a thing, to reuerence the creature, much more to pray vnto it, whether it be Saint or Angell. Rom.10.14. *How shall they call vpon him, in whome they haue not beleeued.* Matth.4.10. *Thou shalt worship the Lord thy God, and him only shalt thou serue.*

Neither may we pray vnto Christ as he is onely man, but as he is God and man: for we direct not our prayers to the humanitie, but to the deitie, to which the humanitie is knit by an hypostaticall vnion.

This teacheth vs plainely, that inuocation of any creature is vnlawfull: for we must pray to them, that are able to knowe the secrets of the heart, and discerne the wisedome of the spirite: nowe none is able to doe that, but such a nature as is omnipotent. Rom.8.27. *He that searcheth the heartes, knoweth what is the meaning of the spirite: for he maketh request for the Saintes, according to the will of God.*

Neuertheless, such as are Saintes indeede, are to be honored by an approbation of Gods giftes in them, and by an honourable mention of them, and also by imitation of their maners and liues, being as paternes for vs to walke after.

X. Worshipping of deuils. I. Magicke, which is a mischieuous arte, accomplishing wonders by Satans assistance.

The foundation of Magicke, is a couenant with Satan.

The couenant, is either Secret, or Expresse.

Secret, when in heart a man trusteth in the deuill, and his Satanicall operations.

Expresse, when one doeth not onely put his confidence in Satan, but couenanteth with him vpon conditions, that he, giuing him selfe wholly ouer to the deuill, may againe by obseruing certaine ceremonies accomplish his desire.

Magicke, is either coniecturall, or operatiue.

Coniecturall, whereby things are by Satans direction prophesied off before. Of Prophesies, some are done with means, others without.

Prophesies done with meanes, are these.

I. Soothsaying, diuination by the flying of birdes. Deute-

ronomie 18.11.

II. The kinde of diuination, which is, by looking into beastes entrals. Ezech. 21.21. *The King of Babel &c. consulted with idols, and looked in the liuer.*

III. Necromancie, or coniuring: by which the deuill, in the forme of some dead man, is sought vnto for counsell. 1. Sam. 28.11. *Then said the woman, whome wilt thou I call vp vnto thee? and he said, call vp Samuel vnto me.* verse 13. *The King said vnto her, feare not, but what sawest thou? And the woman said vnto Saul, I sawe gods ascending out of the earth.* verse 14. *Then said he vnto her, what fashion is he of? and she answered, an olde man commeth vp lapped in a mantell. And Saul knewe that it was Samuel, and he enclined his face to the ground, and bowed himselfe. And Samuel said to Saul, why hast thou disquieted me, to bring me vp? Then Saul answered, I am in great distresse, for the Philistins make warre against me &c.* This Samuel, was not that true Prophet of God, who anointed Saul King ouer Israel: for, I. the soules of the Saintes departed are farre from the deuils clawes and dominion. II. That good Samuel, if it had bene he indeede, would neuer haue permitted Saul to worship him. III. He saith to wicked Saul, To morowe thou shalt be with me. vers. 14. Neither could this be a bare illusion, and as I may say, legerdemaine of the witch, for he plainely foretolde Sauls destruction, which an ignorant woman could not knowe, much lesse durst she constantly auouch any such matter to the King. It remaineth then, that this Samuel was a meere illusion of Satan.

Diuining without meanes, is, when such as are possessed with an vncleane spirit, vse immediately the helpe of the same spirite, to reueile secrets. Actes. 16.16. *A certaine maid hauing a spirite of diuination, met vs, which gate her masters much vantage with diuining.* Esay 29.4. *Thy voyce shalbe out of the ground, like him that hath a spirite of diuination, and thy talking shall whisper out of the dust.*

Magicke operatiue hath two partes. Iuggling, and Inchantments.

Iuggling, whereby, through the deuils conueyance, many great and verie harde matters, are in shewe effected.

Exod.

Exod.7.10,11,12. *Aaron cast ſooth his rod before Pharaoh and before his ſeruants, and it was turned into a ſerpent: Then Pharaoh called alſo for the wiſe men and ſorcerers, and thoſe charmers alſo of Egypt did in like manner with their enchantments, for they caſt downe euery man his rod, and they were turned into ſerpents: but Aarons rod deuoured their rods.*

Enchantment or charming is that, whereby beaſts, but eſpecially yong children, and men of riper yeeres, are by Gods permiſſion infected, poiſoned, hurt, bounden, killed, and otherwiſe moleſted, or contrarily, ſometimes cured of Satan, by mumbling vp ſome fewe words, making certaine characters and figures, framing circles, hanging amulets about the neck, or other parts, by hearbs, medicines, and ſuch like trumperie, that thereby the puniſhment of the faithleſſe may be augmented, in repoſing their ſtrength vpon ſuch rotten ſtaues, & the faithfull may be tried, whether they will commit the like abominations. Pſal. 18. 4. *Their poiſon is euen like the poiſon of a ſerpent: like the deafe adder that ſtoppeth his eare, which heare not the voyce of the enchanter, though hee be moſt expert in charming.* Eccleſ. 10. 11. *If the ſerpent bite when he is not charmed, &c.*

Thus haue we heard Magike deſcribed out of Gods word, the which how, as yet, common it is, in thoſe eſpecially which are without God in the worlde, and whome Sathan by all meanes ſtrongly deludeth, the lamentable experience which many men, and moſt places haue thereof, can ſufficiently proue vnto vs.

They which ſpread abroad by their writings or otherwiſe, that witches are nothing elſe, but melancholike doting women, who, through the deuils deluſion, ſuppoſe, that they themſelues doe that, which indeed the deuil doth alone: albeit they endeauour cũningly to cloak this ſin, yet by the ſame meanes they may defẽd murther, adultery, & what other ſinne ſo euer.

II. Thoſe which conſult with Magitians, they do alſo worſhip the deuil: for they reuolt from God to the deuill, how ſo euer they plaiſter vp their impietie with vntempered morter, that they ſeeke Gods helpe, though by the meanes of Magitians. 1. Sam. 28. 13. *The woman ſaide to Saul, I ſawe gods aſcending from the earth.* Leuit. 20. 6. *If any turne*

after such as worke with spirites, and after soothsayers, to goe a whoring after them, then will I set my face against that person, and will cut him off from among his people. Esai 8.19,20. *When they shall say to you, Enquire at them which haue a spirit of diuination, and at the soothsayers, which whisper and murmure, should not a people enquire at their god: from the liuing to the dead? to the Lawe and to the testimonie?*

The affirmatiue part.

Thou shalt worship God in spirite and trueth. Iohn 4.24. *God is a spirite, and they that worship him, must worship him in spirite and trueth.* For so soone as any man beginneth to worship God after an ouerthwart and vnlawfull manner, he then adoreth an idole, howsoeuer he seemeth to colour his impietie. Paul therefore, Rom.1.23. saith that *such as worshipped the creature, and turned the glorie of the incorruptible God, to the similitude of a corruptible man, did forsake the Creator.* verse 25. and 1. Cor.10.20 *Those things which the Gentiles sacrifice, they sacrifice to deuils and not vnto God.*

To this part therefore appertaine such things, as respect the holy and solemne seruice of God.

I. The true and ordinarie meanes of Gods worship, as calling vpon the name of the Lord by humble supplication, and heartie thankesgiuing: And the ministerie of the worde, and Sacraments. Actes 2.41,42. *They that gladly receiued his worde, were baptized: and the same day there were added to the Church, about three thousande soules. And they continued in the Apostles doctrine, and fellowshippe, and breaking of bread, and of prayers.* 1. Timothie 2. 1. *I exhort you especiallie, that prayers and supplications be made for all men, for Kinges, and all in authoritie.* Actes 20.7. *The first day of the weeke, the disciples being come together to breake bread, Paul preached vnto them, readie to depart on the morrowe, and continued the preaching vnto midnight.* Tertull. Apolog. Chap. 39. *We come into the assemblie and Congregation, that with our prayers, as with an armie, we might compasse God. This kinde of violence offered to God, is acceptable to him. If any man so offend, that he must be suspended from the publique place of prayer, and all holy meeting, all auncient men,*

men, that be of any account, beare rule, being aduanced to this honor, not by bribes, but by their good report, &c. reade the rest.

11. An holy vse of the meanes. First, in the ministers, who ought to administer all things belonging to Gods worship, according to his worde. Matth. 28. 20. *Teaching them to obserue all things, which I haue commaunded.* 1. Corinthians 11. 23. *I haue receiued of the Lorde that, which also I haue deliuered.* Secondly, in the rest of the assemblie: whose ductie is in praying vnto God, in hearing the worde preached and read, and in receiuing the Sacraments. To behaue them selues outwardly in modestie, and without offence. 1. Corinth. 14. 40. *Let all things be done honestly, and by order.* Inwardly, they must take heede, that their heartes be well prepared to serue God. Eccles. 4. 17. *Take heede to both thy feete, when thou entrest into the house of God, &c.* and Chap. 5. 1. *Be not rash with thy mouth, nor let thine heart be hastie, to vtter a thing before God.* Againe, we must looke, that we approche neere God in confidence of his mercie, together with a contrite and repentant heart for all our sinnes. Hebr. 4. 2. *The worde that they heard, profited not them, because it was not mixed with faith in those that heard it.* Psalme 26. 6. *I will wash mine handes in innocencie, O Lord, and so come before thine altar.*

111. The helpes and furtherances of true worshippe, are two: Vowes, and fasting: and they are not to be taken, as the worshippe of God it selfe. For we may not obtrude any thing to God, as good seruice, and as though it did binde the conscience, except he haue ordeined it for that ende and purpose.

A vowe, in the Newe Testament, is a promise to God, with a full intent to obserue some corporal and externall dueties, which a Christian hath on his owne accorde, without iniunction, imposed vpon him selfe, that he may thereby the better be excited vnto repentance, meditation, sobrietie, abstinence, patience, and thankefulnesse towardes God. Genesis 28. 20. *Then Iaakob vowed a vow saying, if God wilbe with mee, and will keepe mee in this iournie which I go, and will giue mee bread to eate and clothes to put on; so that I come againe to my fathers house in safetie, then shall the Lord be my God, and this stone which I haue set*

vp

vp as a pillar shal be Gods house, and of all that thou shalt giue me, I will giue the tenth to thee.

In vowing, we haue these things to obserue. 1. We must not vow that which is vnlawfull. 2. We ought not to vow the performance of that, which is contrary to our vocatiō. 3. Vowes must be of that which we can doe. 4. They must be farre from so much as a conceit of merit, or worship of God. 5. We must so perform our vowes, as that they encroch not vpon Christian libertie, giuen vs in Christ: for we are bounden to pay our vowes, no longer then the causes thereof remaine, and ought to be obserued. Deut. 23. 18. *Thou shalt neither bring the hire of a whore, nor the price of a dogge, into the house of the Lord thy God, for any vow.* vers. 21. *When thou shalt vow a vow vnto the Lord thy God, thou shalt not be slacke to pay it: for the Lord thy God will surely require it of thee: But when thou abstainest from vowing, it shall be no sinne vnto thee, &c.* vers. 23. Psal. 66. 14. *I will pay thee my vowes which my lippes haue promised.*

Fasting is, when a man perceiuing the want of some blessing, or suspecting and seeing some imminent calamitie vpon him selfe, or other, abstaineth, not onely from flesh for a season, but also from all delites and sustenance, that he thereby may make a more diligent search into his owne sinnes, or offer most humble prayers vnto God, that he would withhold that, which his anger threatned. Math. 9. 15. *Can the children of the marriage chamber mourne, so long as the bridegrome is with them?* 1. Cor. 7. 5. *Defraud not one another, except for a time, that ye may the better fast and pray.* Ioel 2. 12. *Wherefore euen now, saith the Lord, be ye turned vnto me, with all your heart, with fasting and praier.* vers. 13. *Rent your hearts and not your garments, and turne vnto the Lord your God, for he is gracious and mercifull, long suffering, and of great kindnes, that hee might repent him of this euill.* vers. 15. *Blowe the trumpet in Sion, sanctifie a fast, call a solemne assemblie.* vers. 16. *Gather the people, sanctifie the congregation, gather the Elders, assemble the children, and those that sucke the breastes. Let the bridegrome goe foorth of his chamber, and the bride out of her bride chamber:* vers. 17. *Let the priestes, the ministers of the Lord, weepe betweene the porch and the altar, and let them say,*

Spare

Spare thy people, O God, &c.

A fast is sometimes priuate, sometimes publique. 2. Chron. 20. 3. *Iehoshaphat feared, and set himselfe to seeke the Lord, and proclaimed a fast throughout all Iudah.* Hester 4. 16. *Fast ye for me, and neither eate nor drinke for the space of three daies & nights. I also and my maides will fast.*

A fast is eyther for one day alone, or for many daies together. Iudges 20. 23. *The children of Israel had gone vp and wept before the Lord vnto the euening, &c.* Dan. 10. 3. *I Daniel was in heauines for three weekes of daies, I ate no pleasant bread, neither came flesh nor wine in my mouth, &c.*

IV. Leagues of amitie among such as feare God according to his worde, are lawfull: as contractes in matrimonie, league in warre, especially if the warre be lawfull, and without confidence in the power of man. 2. Chron. 19 2. Mal. 2. 11.

To these may be added, that couenant which the Magistrate and people make among them selues, and with God, for the preseruation of Christian religion. 2. Chron. 15. 12. *And they made a couenant to seeke the Lord God of their fathers with all their heart, and with all their soule, &c.* vers. 14. *And they sware vnto the Lord with a loude voyce, and with shouting, and with trumpets, and with cornets.*

CHAP. 22.

Of the third Commandement.

THe third Commandement concerneth the glorifying of God in the affayres of our life, without the solemne seruice of God.

Thou shalt not take the name of the Lord thy God in vaine, for the Lord will not holde him guiltlesse that taketh his Name in vayne.

The resolution.

Name. This worde properly signifieth Gods title; here figuratiuely it is vsed for anie thing, whereby God maie bee knowne, as men are by theire names; so it is vsed for his word, workes, iudgements. Act. 9. 15. *He is an elect vessell, to conuey my name among the Gentiles.* Psal. 8. 1. *O Lord our God, how great is thy name through all the world! which setteſt thy glorie aboue the heauens.*

Take. That is vsurp: this word is translated from pretious things, which may not be touched without licence. And in trueth, men, which are no better then wormes creeping on the earth, are vtterlie vnworthie to take, or, as I may saie, touch the sacred name of God with minde, or mouth: neuertheleſſe God of his infinite kindeneſſe permitteth vs ſo to doe.

In vaine. Namely for no cauſe, anie matter, and vpon ech light and fond occaſion.

For. The reaſon of this commandement is taken from the penaltie anexed. He that abuſeth Gods name, is guiltie of ſinne before Gods iudgement ſeate: and therefore is moſt miſerable. Pſal. 32. 1. 2. *Bleſſed is the man whoſe iniquitie is forgiuen, and whoſe ſinne is couered: Bleſſed is the man to whome God imputeth not ſinne.*

Guiltleſſe. That is, he ſhall not be vnpuniſhed.

The negatiue part.

Thou ſhalt not bereaue God of that honoure that is due vnto him. Here is included ech ſeuerall abuſe of anie thing, that is vſed in the courſe of our liues, out of the ſolemne ſeruice of God.

I. Periurie, when a man performeth not that, which he on his owne accord ſware to do. Mat. 5. 33. *Thou ſhalt not forſweare thy ſelfe, but performe thine othe to the Lord.*

Periurie conteineth in it foure capitall ſinnes. I. Lying. II. Falſe inuocation on Gods name, becauſe a forſwearer calleth on God to confirme a lie. III. Contempt of Gods threatnings, that he wil moſt grieuouſly puniſh periury. IIII. A lie in his couenant with God, for the forſwearer bindeth him ſelfe to God, and lieth vnto God.

II. To ſweare that which falſe. This is to make God and the

the deuil both alike. Ioh. 8.44. *Ye are of your father the deuil. &c. When he speaketh a lie, he speaketh of himselfe, because he is a lier, and the father of lies.* Zach. 5.4 *It shall enter into the house of him that sweareth falsly by my name.*

III. To sweare in common talke. Mat. 5. 37. *Let your communication be yea, yea, and nay, nay: for whatsoeuer is more then these, commeth of euill.*

IIII. To sweare by that which is no God. Mat. 5.34.35. *But I say vnto you, sweare not all, neither by heauen, for it is Gods throne; neither by earth, for it is his foote stoole; neither by Hierusalem for it is the citie of the great King.* 1. King. 19. 2. *Iesabel sent a messenger to Elias, saying, thus do the gods, and so let them deale with mee, if I by to morrow this time, make not thy life, as is the life of euerie one of them.* Ier. 12. 16. *They taught my people to swear by Baal.* Ier. 5. 7. *Thy sonnes forsake mee, and sweare by them which are no gods.*

This place condēneth that vsual swearing, by the Masse, faith, and such like. Mat, 23. 22. *He that sweareth by heauen, sweareth by Gods throne, and him that sitteth thereon.*

But for a man to sweare by Christs death, woundes, bloode, and other parts of his, it is most horrible: And is as much, as to crucifie Christ againe with the Iewes, or account Christs members, as God him selfe.

V. Blasphemie, which is a reproch against God; and the least speach, that sauoreth of contempt to his maiestie. Leuit. 24. 15. 16. *Whosoeuer curseth his God, shall beare his sinnes. And he that blasphemeth the name of the Lorde, shalbe put to death.* 2. King. 19. 10. *So shall ye say to the King of Iudah: let not thy God deceiue thee, in whome thou trustest, saying, Ieruśa'em shal not be giuen into the hand of the King of Assur.* Aiax in the Tragedie, hath this blasphemous speach, that euery coward may ouercome, if he haue God on his side: as for him, he cā get the victorie without Gods assistance. That slie taunt of the Pope, is likewise blasphemous, wherein hee calleth himselfe *the seruant of al Gods seruants:* when as in trueth, he maketh himselfe Lord of Lordes, and God subiect to his vaine fantasie.

VI. Cursing our enemies: as, Go with a vengeance: or, the deuill go with thee: or, our selues: as, I would I might neuer

uer stirre: or, as God shall iudge my soule, &c. To this place we may referre the execrations of Iob. 3. Ieremie 15. chap.

VII. To vse the name of God careleslie in our common talke, as when we say, good God! good Lord! O Iesus! or, Iesus God! &c. Philipp. 2. 10. *At the name of Iesus shall euerie knee bowe, of things in heauen, things in earth, and things vnder the earth.* Esa. 45. 23. *Euery knee shall bowe vnto mee, and euery tongue shall sweare by me.*

VIII. Abusing Gods creatures, as when we either deride the workemanship of God, or the maner of working: againe, when we debase the excellencie of the worke, obscure Gods gifts in our brother, or discommend such meats as God hath sent vs to eate: finallie, when as we in the contemplation of any of Gods creatures, giue not him the due praise and glorie. 1. Cor. 10. 31. *Whether yee eate or drinke, or whatsoeuer yee doe else, see that ye doe all to the glory of God.* Psal. 19. 1. *The heauens declare the glorie of God, and the firmament sheweth his handie worke.*

IX. Lottes, as when wee search what must bee (as they say) our fortune, by dice, bones, bookes, or such like. For we are not to vse lottes, but with great reuerence: in that the disposition of them immediatly commeth from the Lotde, and their proper vse is to decide great controuersies. Prou. 16. 33. *The lot is cast into the lap, but the whole disposition thereof is of the Lord.* Prouerb. 18. 18. *The lot causeth contentions to cease, and maketh a partition among the mightie.* For this cause the land of Canaan was deuided by lottes. Ios. 14. and 15. chapt. By which also both the hie Priestes, and the Kings were elected: as, Saul. 1. Sam. 10. And Matthias into the place of Iudas Iscariot. Act. 1. 23.

X. Superstition, which is an opinion conceiued of the workes of Gods prouidence: the reason whereof, can neither be drawen out of the worde of God, nor the whole course of nature. As for example, that it is vnluckie for one in the morning to put on his shoe awrie, or to put the left shoe on the right foote, to sneeze in drawing on his shoes, to haue salt fall toward him, to haue an hare crosse him, to bleede some fewe droppes of blood, to burne on the right eare. Againe, that

that it is contrarily good lucke to finde olde yron, to haue drinke ſpilled on him, for the left eare to burne, to pare our nayles on ſome one day in the weeke, to dreame of ſome certaine things. The like ſuperſtition is, to ſurmize that beaſtes may be tamed by verſes, prayers, or the like: that the repetition of the Creed or Lords prayer, can infuſe into heerbes a facultie of healing diſeaſes. Deutr. 18. 11. Here alſo is Palmeſtrie condemned, when by the inſpection of the hand, our fortune is foretold.

Theſe and ſuch like albeit they haue true euents, yet are wee not to giue credence vnto them: for God permitteth them to haue ſuch ſucceſſe, that they which ſee and heare ſuch things, may be tried, and it may appeare what confidence they haue in God. Deut. 13.

XI. Aſtrologie, whether it bee in caſting of natiuities, or making of Prognoſtications. This counterfeit arte is nothing elſe, but a meere abuſe of the heauens, and of the ſtarres. 1. The twelue houſes which are the grounde of all figures, are made of the fained ſignes of a ſuppoſed Zodiake, in the higheſt ſpheare commonly called the *firſt Moueable:* and therefore to theſe houſes, a man can not truely aſcribe any influence or vertue. 2. This arte ariſeth not from experience, becauſe it neuer happeneth that the ſame poſition of all ſtars is twiſe together obſerued. and if it were, yet could there not certaine ground ariſe from thence, in that the efficacie and influence of the ſtarres is confuſedly mixed both in the aire, and the earth, as if all heerbes were mingled together in one veſſell. 3. This arte withdraweth mens minds from the contemplation of Gods prouidence, when as they heare, that all things fall out by the motion, and diſpoſition of the ſtars. 4. Starres were not ordeined to foretell things to come, but to diſtinguiſh dayes, moneths, and yeres. Geneſ. 1. 14. *Let there be lightes in the firmament of the heauen, to ſeparate the day from the night: and let them be for ſignes and for ſeaſons, and for dayes and for yeres.* 5. Eſa. chap. 47. verſ. 13. *Thou art wearied in the multitude of thy counſels: let nowe the Aſtrologers, the ſtarre gazers, and Prognoſticators, ſtand vp and ſaue thee from theſe things,*

that

that shall come vpon thee. v.14. *Behold, they shalbe as stubble: the fire shall burne them, &c.* Dan. 2.2. *The King commanded to call the inchaunters, astrologers, sorcerers, and Caldeans, to shew the King his dreames.* Act. 19.19. *Many of them which vsed curious artes, brought their bookes, and burned them before all men.*

XII. Popish consecration of water and salt, to restore the mind vnto health, and to chase away deuils. The reformed Missall. pag. 96.

XIII. To make iestes of the scripture phrase. Esa. 66.2. *I will looke, euen to him that is poore, and of a contrite spirit & which trembleth at my wordes.* Wee haue an example of such scoffing in the Tripart. Hist. chap. 39. booke 6. *The Heathen did grieuously oppresse the Christians, and inflicted sometimes vpon their bodies corporall punishments. The which when the Christians signified to the Emperour, he deuised to afflict them, and sent them away with this scoffe: you are to suffer iniuries patiently, for so are ye commanded of your God.*

XIIII. Lightly to passe ouer Gods iudgements, which are seene in the world. Mat. 26.34. *Verely, verely, I say vnto thee, this night before the cocke crowe, thou shalt denie me thrise.* v. 35. *Peter said vnto him, though I shoulde die with thee, I will not denie thee.* Luk. 13.1,2,3. *There were certaine men present at the same season, that shewed him of the Galileans, whose blood Pilate had mingled with their owne sacrifices. And Iesus answered, and said vnto them, suppose ye that these Galileans were greater sinners, than all the other Galileans, because they haue suffered such things? I tell you nay, but except ye amend your liues, ye all shall likewise perish.*

XV. A dissolute conuersation. Mat. 5.16. *Let your light so shine before men, that they seeing your good workes may glorifie your father which is in heauen.* 2. Sam. 12. 14. *Because that by this deed, thou hast made the enimies of the Lord to blaspheme, the childe that is borne vnto thee, shall suerly dye.*

The affirmatiue part.

In al things giue God his due glory. 1. Cor. 10. 13. To this part apperteine. *I.* Zeale of Gods glorie aboue all things in the worlde besides. *Nomb.* 25. 8. *When Phineas the sonne of Eleazer saw it, he followed the man of Israel into the tent, and thrust them both through; to wit, the man of Israel and the woman through her*

her bellie. Psal. 69. 22. *The zeale of thine house hath eaten me vp, and the reproches of the scornefull haue fallen vpon me.*

II. To vse Gods titles onely in serious affaires, and that with all reuerence. Deut. 28. 58. *If thou wilt not keepe and doe all the wordes of this Law (that are written in this booke,) and feare this glorious and fearefull Name,* THE LORD THY GOD. Rom. 9. 5. *Of whome are the fathers, and of whome, concerning the flesh, Christ came, who is God ouer all, blessed for euer, Amen.*

III. An holy commemoration of the creature, whereby we, in the contemplation and admiration of the dignitie and excellencie therof, yeeld an approbation when we name it, and celebrate the praise of God, brightlie shining in the same. Psal. 64. 9, 10. *And all men shall see it, and declare the worke of God, and they shall vnderstand what he hath wrought: but the righteous sha be glad in the Lord, and trust in him: and all that are vprights of heart shall reioyce.* Luk. 2. 18, 19. *And all they that heard it, wondred at the things that were told them of the sheepheards: But Mary kept all these things and pondred them in her heart.* Ierem. 5. 22. *Feare ye not me, saith the Lord? or will yee not be afraid at my presence, which haue placed the sands for the bounds of the sea, by the perpetuall decree, that it can not passe it, & though the waues thereof rage, yet can they not preuaile, though they roare, yet can they not passe ouer?*

IIII. An othe, in which we must regard 1. how an othe is to be taken, 2. how it is to be performed. In taking an oth, foure circumstances must be obserued.

I. The matter or partes of an othe: the partes are in nomber foure. 1. Confirmation of a trueth: 2. Inuocation of God alone, as a witnes of the truth, and a reuenger of a lie. 3. Confession that God punisheth periurie, when he is brought in as a false witnes. 4. An obligation, that we will vndergoe the punishment at Gods hand, if we performe not the condition.

II. The forme. Wee must sweare 1. trulie, least we forsweare. 2. iustly, least we commit impiety. 3. In iudgement, for feare of rashnes. Iere. chap. 4. verl. 2. *Thou shalt sweare, the Lorde liueth, in trueth, in iudgement, and in righteousnes.* Esa. 48. 1. *Which sweare by the Name of the Lorde, and make mention*

of the God of Israel, but not in trueth nor in righteousnes, &c.

III. The end, namely to confirme some necessary trueth in question. Hebr. 6. 16. *Men sweare by him that is greater then themselues: and an othe for confirmation, is among them an end of all strife.* I call that a necessary truth, when some doubt, which must necessarily be decided, can none other way be determined then by an oth: as when Gods glory, our neighbours body or goods, or the credit of the party for whome the othe is ministred, are necessarily called into question. Rom. 1. 9. *God is my witnes (whom I serue in my spirit in the Gospell of his sonne,) that without ceasing I make mention of you.* 2. Cor. 1. 23. *I call God for a record into my soule, that to spare you, I came not as yet vnto Corinth.*

IIII. The diuers kindes or sortes of othes. An othe is publike, or priuate.

Publike, when the Magistrate, without any peril to him that sweareth, doeth vpon iust cause exact a testimony together with an oth.

A priuate othe is, which two or more take priuately. This, so that it be sparingly, and warily vsed, is lawfull. For if in serious affaires, and matters of great importance, it be lawfull in priuate to admit God as a iudge, why should he not as well be called to witnesse? Againe, the examples of holy men shew the practise of priuate othes, as not vnlawfull. Iacob and Laban confirmed their couenant one with an other by a priuate oth: the like did Booz in his contract with Ruth.

To this place may be added an *assueration*, the which albeit it be like an oth, yet indeed is none: and is nothing els, but a constant assertion of our mind, interserting sometimes the name of a creature. Such was Christes assertion, *Verely, verely, I say vnto you.* And Pauls, *I call God to record in my spirit.* Where is both an oth and an assueration. 1. Cor. 15. 31. *By your reioicing which I haue in Iesus Christ, I die dailie.* 1. Sam. 20. 3. *In deede, as the Lorde liueth, and as my soule liueth, there is but a steppe betweene me and death.* And surely in such a kind of assueration there is great equity: for albeit it be vnlawfull to sweare by creatures, lest Gods honour and power should be attributed vnto them: yet thus farre may we vse them in an othe, as to make them pledges, & as it were cognisances of Gods glory.

The

The performance of an othe is on this maner. If the othe made be lawfull, it muſt be performed, be it of much difficulty, great dammage, and extorted by force. Pſal. 15. 4 *Hee that ſweareth to his owne hinderance and changeth not, he ſhall dwell in Gods tabernacle.*

Contrarily, if a man ſweare, to performe things vnlawfull, and that by ignorance, errour, or infirmity, his othe is to be recalled. *For we may not adde ſinne vnto ſinne.* 1. Sam. 25. 2. *And Dauid ſaid, indeede I haue kept all in vaine, that this fellow had in the wildernesse, &c.* v. 22. *So and more alſo doe God vnto the enemies of Dauid: for ſurely I will not leaue of all that he hath, by the dawning of the day, any that pisseth againſt the wall* v. 33. *Dauid ſaid, Bleſſed be thy counſell, and bleſſed be thou, which haſt kept me this day from comming to ſhedde bloud, and that mine hand hath not ſaued me.* 2. Sam. 19. 23. Dauid promiſeth that Shimei ſhould not die: but 1. King. 2. 9. Dauid ſaith to Salomon, *Though I ſware ſo, yet thou ſhalt not count him innocent, but cauſe his hoare head to go downe to the graue with bloud.*

V. Sanctification of Gods creatures and ordinances, the which is a ſeparation of them to an holy vſe. Thus ought we to ſanctifie our meates and drinkes, the works of our calling, and mariage.

The meanes of this ſanctification are two: Gods worde, and prayer. 1. Tim. 4 4. *All which God hath created is good, and nothing muſt be reiected, if it be receiued with thankeſgiuing: for it is ſanctified by the word and praier.*

By the word we are inſtructed, firſt, whether God alloweth the vſe of ſuch things or not: ſecondly, wee learne after what holy maner, in what place, at what time, with what affection, and to what end we muſt vſe them. Heb. 11. 6. *Without faith it is impoſſible to pleaſe God.* Pſal. 119. 24. *Thy teſtimonies are my delight, they are my counſellers.* Ioſua. 22. 19. 29. 1. Sam. 15. 23.

Prayer, which ſanctifieth, is petition and thankeſgiuing.

By petition, we obteine of Gods Maieſtie, aſſiſtance by his grace, to make an holy vſe of his creatures, and ordinances. Col. 3. 17. *Whatſoeuer ye ſhall do, in word or deed, do all in the name*

of the Lorde Ieſus, giuing thankes to God euen the father by him. 1.Sam.17.45. Then ſaid Dauid to the Philiſtim, *Thou commeſt to mee with a ſworde, and with a ſpeare, and with a ſhield. but I come to thee in the Name of the Lord of hoſtes, the God of the hoſt of Iſrael, whom thou haſt railed vpon.* Mich. 4. 5. *Wee will walke in the Name of the Lord our God, for euer and euer.* Here may we obſerue prayers made vpon particular occaſion. 1. For a proſperous iourney. Act. 21. 5. *When the dayes were ended, we departed, and went our way, and they all accompanied vs with their wiues, and children, euen out of the citie: and wee kneeling downe on the ſhore, prayed. &c.* 2. For a bleſſing vpon meates at the table. Ioh.6.11. *Then Ieſus tooke the bread, and when he had giuen thankes, he gaue it to his diſciples, and the diſciples to them that were ſet downe: and likewiſe of the fiſhes as much as they would.* Act.27.35. *He tooke bread, and gaue thankes to God, in preſence of them all, and brake it, and began to eate.* 3. For iſſue in childbirth. This did Anna, 1.Sam. 1.14. And Zacharie, Luk.1. 13. 4. For good ſucceſſe in buſineſſe. Geneſ. 24.12. Abrahams ſeruant prayed. Thankeſgiuing is the magnifying of Gods Name, euen the father through Chriſt, for his grace, aid, and bleſſing in the lawfull vſe of the creatures. Philip. 4. 6. *In all things let your requeſts be ſhewed vnto God, in prayer, and ſupplication, and giuing of thankes.* 1. Th.5.18. *In all things giue thankes, for this is the will of God in Chriſt Iowardes you.* This we may reade vſed, 1. After meate. Deut.8.10. *When thou haſt eaten and filled thy ſelfe, thou ſhalt bleſſe the Lord thy God, for the good lande which hee hath giuen thee.* 2. After the loſſe of outwarde wealth. Iob.1.21. *And Iob ſaid, Naked came I out of my mothers wombe, and naked ſhall I returne againe: the Lord hath giuen, and the Lord hath taken away, bleſſed be the name of the Lorde for euer more.* 3. For deliuerance out of ſeruitude. Exod. 18.10. *Ietbro ſaid, Bleſſed be the Lorde, who hath deliuered you out of the hands of the Egyptians, and out of the hand of Pharaoh, who alſo hath deliuered the people from vnder the hand of the Egyptians.* 4. For children. Gen.29.35. *She conceiued againe and bare a ſonne, ſaying, now will I praiſe the Lorde, therefore ſhee called his name Iudah.* 5. For victorie. 2.Sam. 22. 1. *And Dauid ſpake the wordes of this ſong vnto the Lord, what time the Lord had deliuered him out of the*

hands

hands of all his enemies, and out of the hand of Saul. And he saide, The Lord is my rocke, and my fortresse, &c. 6. For good successe in domesticall affaires. Abrahams seruant Gen.24.12. *Blessed the Lord of his master Abraham.*

CHAP. 23. *Of the fourth commandement.*

THe fourth commandement concerneth the Sabbath: namely, that holy time consecrated to the worshippe, and glorifying of God. The wordes are these.

Remember the Sabbath day to keepe it holy: Sixe dayes shalt thou labour, and doe all thy worke: but the seuenth day is the Sabbath of the Lord thy God, in it thou shalt do no maner of worke, thou, nor thy sonne, nor thy daughter, thy man seruant, nor thy maid, nor thy beast, nor thy stranger that is within thy gates. For in sixe dayes the Lord made the heauen and the earth, the sea and all that in them is, and rested the seuenth day: therefore the Lorde blessed the seuenth day, and hallowed it.

Remember. This clause doeth insinuate, that in times past there was great neglect in the obseruation of the Sabbath: & would that all degrees and conditions of men should prepare themselues to sanctifie the same: especially those that be gouernours of families, incorporations, and cities, to whome this commandement is directed.

To keepe it holy, or, to sanctifie it. To sanctifie, is to seuer a thing from common vse, and to consecrate the same to the seruice of God. Here are described the two parts of this commandement: the first whereof, is rest from labour: the second, sanctification of that rest.

Sixe dayes. These wordes containe a close answere to this obiection. It is much to cease from our callings one whole day. The answere (together with a first reason to inforce the sanctification of the Sabbath) is in these wordes: it it is taken from the greater to the lesse. *If I permit thee to follow thy calling sixe whole dayes, thou maist well, & must leaue one onely to serue me.*

But the first is true. Therefore the second.

The first proposition is wanting: the second, or assumption are these wordes, *Sixe dayes, &c.* The conclusion is the commandement it selfe.

Here may wee see, that God hath giuen vs free liberty to worke all the sixe daies. The which freedome, no man can annihilate. Neuertheleſſe, vpon extraordinary occaſions, the Church of God is permitted to ſeparate one day or more of the ſeuen, as neede is, either to faſting, or a ſolemne day of reioycing, for ſome beneſite receiued. Ioel. 2. 15.

The ſeuenth day. The ſecond reaſon of this commandement taken from the end thereof,

If the Sabbath were conſecrated to God, and his ſeruice, we muſt that day abſtaine from our labours.

But it was conſecrated to God, and his ſeruice.

Therefore we muſt then abſtaine from our labours.

The aſſumption is in theſe wordes (*the ſeuenth day, &c.*) where we muſt note, that God alone hath this priuiledge, to haue a Sabbath conſecrated vnto him: and therefore all holy daies dedicated to whatſoeuer either Angell or Saint, are vnlawfull: howſoeuer the Church of Rome haue impoſed the obſeruation of them vpon many people.

In it thou ſhalt doe no. This is the concluſion of the ſecond reaſon, illuſtrated by a diſtribution from the cauſes. *Thou, thy ſonne, thy daughter, thy ſeruant, thy cattell, thy ſtranger, ſhall ceaſe that day from your labours.*

Any worke. That is, any ordinary worke of your callings, and ſuch as may be done the day before, or left well vndone till the day after. Yet for all this we are not forbidden to performe ſuch workes euen on this day, as are both holy, and of preſent neceſſitie.

Such are thoſe workes, which doe vpon that day preſerue and maintaine the ſeruice and glory of God, as 1. A Sabbath daies iourney. Act. 1. 12. *Which is now to Hieruſalem, containing a Sabbath daies iourney.* 2. The killing and dreſſing of ſacrificed beaſtes in the time of the law. Mat. 12. 5. *Haue ye not read in the Law, how that on the Sabbath dayes, the Prieſts in the Temple breake the Sabbath, and are blameleſſe?* 3. Iourneyes vnto the Prophets, and places appointed vnto the worſhip of God. 2. King. 4. 23. *He ſaid, Why wilt thou go to him this day? it is neither new moone, nor Sabbath day.* Pſal. 84. 7. *They go from ſtrength to ſtrength, till euerie one appeare before God in Zion.*

Such alſo are the workes of mercy, whereby the ſafetie of

life or goods is procured: as that which Paul did, Act. 20. 9. *As Paul was long preaching, Eutychus ouercome with sleepe, fell downe from the third loft, and was taken vp dead: But Paul went downe and laid him selfe vpon him, and embraced him, saying, Trouble not your selues, for his life is in him.* verſ. 12. *And they brought the boy aliue, and they were not a little comforted.* 2. To helpe a beaſt out of a pitte. Luke 14. 5. *Which of you ſhall haue an oxe, or an aſſe fallen into a pitte, and will not straightway pull him out on the Sabbath day?* 3. Prouiſion of meate and drinke. Matth. 12. 1. *Ieſus went through the corne on a Sabbath day, and his diſciples were an hungred, and began to plucke the eares of corne and to eate.* In prouiſion, wee muſt take heede that our cookes, and houſhold ſeruants breake not the Sabbath. The reaſon of this framed from the leſſer to the greater, out of that place. 2. Sam. 23. 15. *Dauid longed, and ſaid, Oh that one would giue me to drinke of the water of the well of Beth-lehem, which is by the gate.* v. 16. *Then the three mightie brake into the hoſte of the Philiſtims, and drewe water out of the well of Beth-lehem that was by the gate, and tooke and brought it to Dauid, who would not drinke thereof, but powred it for an offering vnto the Lord.* v. 17. *And ſaid, O Lorde be it farre from me, that I ſhould doe this: is not this the blood of the men, that went in ieopardie of their liues? therfore would he not drinke it.* The reaſon ſtandeth thus. If Dauid would not haue his ſeruants aduenture their corporall liues for his prouiſion, nor drinke the water when they had prouided it: much leſſe ought we, for our meats, to aduenture the ſoules of our ſeruants. 4. Watering of cattell. Mat. 12. 11. *The Lord anſwered & ſaid, Thou hypocrite, will not any of you on the Sabbath dayes, looſe his axe or aſſe out of the ſtable, & bring him to the water?* Vpon the like preſent neceſſitie, Phiſicians, vpō the ſabbath day, may take a iourney to viſite the diſeaſed, Mariners their voyage, Shepheards may tend their flocke, and Midwiues may helpe women with child. Mar. 2. 27. *The ſabbath was made for mā, & not man for the ſabbath.*

Within thy gates. This word gate, ſignifieth by a figure, iuriſdictiō & autority. Mat. 16 18. *The gates of hell ſhal not ouercome it.* Let this be a looking glaſſe, wherein all inholders, & intertainers of ſtrangers may looke into them ſelues, & behold what is their duetie.

For in ſixe dayes. The third reaſon of this commaundement from the like example.

That which I did, thou also must doe,
But I rested the seuenth day and hallowed it:
Therefore thou must doe the like.

God sanctified the Sabbath when he did consecrate it to his seruice; men sanctifie it, when they worship God in it. In this place we are to consider the Sabbath, how farre foorth it is ceremoniall, and how farre forth morall.

The Sabbath is ceremonial, in respect of the strict obseruation thereof, which was a type of the internall sanctification of the people of God, and that is, as it were, a continual resting from the worke of sinne. Exod. 31. 13. *Speake thou also vnto the children of Israel, and say, Notwithstanding keepe ye my Sabbaths: for it is a signe betweene me and you in your generation, that ye may know that I the Lord doe sanctifie you.* The same is recorded, Ezech. 20. 12.

It signified also that blessed rest of the faithfull, in the kingdome of heauen. Esa. 66. 23. *From moneth to moneth, and from Sabbath to Sabbath shall all flesh come to worship before me, saith the Lord.* Heb. 4. 8, 9, 10. *If Iesus had giuen them a rest, &c.*

The Sabbath is likewise ceremonial, in that it was obserued the seuenth day after the creation of the world, and was then solemnized with such ceremonies. Nom. 28. 9. *But on the Sabbath day, ye shall offer two lambes of a yeere old without spot, and two tenth deales of fine flaure for a meate offering, mingled with oyle, and the drinke offering thereof.* verse. 10. *This is the burnt offring of euery Sabbath, beside the continuall burnt offering and drinke offering thereof.*

But now in the light of the Gospel, and the Churches professing the same, the ceremonie of the Sabbath is ceased. Coloss. 2. 16. *Let no man condemne you in meate and drinke, or in respect of an holy day, or of the new moone, or of the Sabbath:* verse. 17. *which are but shadowes of things to come, but the bodie is Christ.* The obseruation of the Sabbath was translated by the Apostles from the seuenth day, to the day following. Act. 20. 7. *The first day of the weeke, the Disciples beeing come together to breake bread, Paul preached to them.* 1. Cor. 16. 1, 2. *Concerning the gathering for the Saints, as I haue ordained in the Churches of Galatia, so doe ye also, euery first day of the weeke, let euery one of you put aside by him selfe,*

and

and lay vp as God hath proſpered him, that thē there be no gatherings when I come. This day, by reaſon that our Sauiour did vpon it riſe againe, is called the Lords day. Reuel. 1.10. *I was rauiſhed in the ſpirit on the Lords day.*

The obſeruation of the Sabbath thus conſtituted by the Apoſtles, was neuertheleſſe neglected of thoſe Churches which ſucceeded them, but after was reuiued & eſtabliſhed by Chriſtian Emperours, as a day moſt apte to celebrate the memorie of the creation of the world, & to the ſerious meditation of the redemption of mankinde. *Leo* and *Anton. Edict.* of holy dayes.

The obſeruation of the Sabbath is morall, in as much as it preſerueth the miniſterie of the word, and the ſolemne worſhip of God, eſpecially in the aſſemblies of the Church. And in this reſpect wee are vpon this day, as well enioyned a reſt from our vocations, as the Iewes were. Eſa. 58.13. *If thou turne away thy foote from the Sabbath, from doing thy will on mine holy day, and call my Sabbath a delight, to conſecrate it, as glorious to the Lord, and ſhalt honour him, not doing thine owne waies, &c.*

Finally, it is moral, in that it freeth ſeruants and cattel from their labours, which on other daies doe ſeruice vnto their owners.

The affirmatiue part.

Keepe holy the Sabbath day. This we doe, if we ceaſe from the workes of ſinne, and our ordinarie callings: performing thoſe ſpirituall workes, which are commaunded in the ſecond and third commandement.

I. To ariſe earely on that morning, that ſo we may prepare our ſelues to the better ſanctifying of the Sabbath enſuing. This preparation conſiſteth in priuate praiers, and taking account of our ſeuerall ſinnes. *Marke* 1.31. *In the morning very earely before day, Ieſus aroſe and went into a ſolitarie place, and there praied. The day following was the Sabbath, when he preached in the Synagogues.* verſ. 29. Exod. 32.5,6 *Aaron proclaimed, ſaying, To morow ſhall be the holy day of the Lord. So they roſe vp the next day earely in the morning.* Eccles. verſ. laſt. *Take heede to thy feet when thou entreſt into the houſe of God.*

II. To bee preſent at publique aſſemblies, at ordinarie houres,

houres, there to heare reuerently and attentiuely the worde preached and read, to receiue the Lordes Supper, & publikely with the Congregation, call vpon and celebrate the name of the Lorde. 1. Tim. 2 1,2,3. Act. 20. 7. 2 King. 4. 22. 23. Act. 13. 14,15. *When they departed from Perga, they came to Antiochia, a citie of Pisidia, and went into the Synagogue on the Sabbath day, and sate downe. And after the lecture of the Law and Prophets, the rulers of the Synagogue sent vnto them, saying, Ye men and brethren, if ye haue any worde of exhortation for the people, say on.*

III. When publique meetings are dissolued, to spend the rest of the Sabbath in the meditation of Gods word, and his creatures. Psal. 92. from the beginning to the ending. Act. 17. 11. *These were also more noble men, then they which were at Thessalonica, which receiued the word with all readines, and searched the Scriptures daily whether those things were so.* We must also exercise then the workes of charitie: as, to visite the sicke, giue almes to the needie, admonish such as fall, reconcile such as are at iarre and discord amongst them selues, &c. Nehe. 8 12. *Then all the people went to eate and to drinke, and to sende away part, and to make great ioye.*

The negatiue part.

Pollute not the Sabbath of the Lord. This is a grieuous sinne. Math. 24 20. *Pray that your flight be not in winter, nor on the Sabbath day.* Lament. 1. 17. *The aduersaries saw her, and did mocke at her Sabbaths.* Levit. 19. 30. *Ye shall keepe my Sabbaths, and reuerence my Sanctuarie, I am the Lord.* In this part are these things prohibited.

I. The workes of our calling, wherein if we doe ought, it must be altogether in regard of charitie, and not in regard of our owne priuate commoditie.

II. Vnnecessarie iourneyes. Exod. 16. 29. *Tary euery man in his place, let no man goe out of his place the seuenth day.* By this reason, the master of a familie must that day remayne at home, to sanctifie the Sabbath with his housholde.

III. Fayres vpon the Sabbath day. Nehem. 3. 19. *When the gates of Ierusalem began to be darke before the Sabbath, I commanded to shut the gates, and charged that they should not be opened till after*

after the Sabbath, and ſome of my ſeruants ſet I at the gates, that there ſhould no burden be brought in on the Sabbath day. read verſ. 15,16,17,18.

IIII. All kinde of husbandrie; as plowing, ſowing, reaping, mowing, bringing home harueſt, and other the like. Exod. 34. 21. *In the ſeuenth day ſhalt thou reſt, both in earing time, and in harueſt ſhalt thou reſt.*

V. To vſe ieſtes, ſportes, banketting, or any other thing whatſoeuer, which is a meanes to hinder, or withdrawe the minde from that ſerious attention, which ought to be in Gods ſeruice: for if the workes of our calling muſt not be exerciſed, much leſſe theſe, whereby the minde is diſtracted as well from Gods ſeruice, as the greateſt labour.

VI. An externall obſeruation of the Sabbath, without an internall regard of godlines. Eſay 1.14,15. *My ſoule hateth your new moones, and your appointed feaſtes: they are a burthen vnto me, I am wearie to beare them, And when you ſhall ſtretch foorth your hands I will hide mine eyes from you, and though you make many praiers, I will not heare, for your handes are full of blood.* 2. Tim. 3. 5. *Which haue a ſhew of godlines, but denie the force thereof, ſuch therefore auoyd.*

VII. The manifeſt prophanation of the Sabbath, in pampering the bellie, ſurfeting, adultery, and other like prophaneneſſe, which is nothing elſe, but to a celebrate a Sabbath to the deuill, and not to God.

CHAP. 24.

Of the fift Commandement.

HItherto we haue ſpoken of the Commandements of the firſt table: now followeth the ſecond table, which concerneth the loue of our neighbour. Rom. 13. 9. *Thou ſhalt not commit adulterie, thou ſhalt not kill, thou ſhalt not ſteale, thou ſhalt not beare falſe witneſſe, thou ſhalt not couet: & if there be any other commandement, it is brieflie comprehended in this ſaying, namely, thou ſhalt loue thy neighbour as thy ſelfe.*

Our

Our neighbour is euery one, which is of our owne flesh. Esay 58.7. *When thou seest the naked, couer him, and hide not thy self from thine owne flesh.*

The manner of loving, is so to loue our neighbour as our selues, to wit, truely and syncerely: when as contrarily, the true manner of louing God, is to loue God without measure.

The second table conteineth sixe commandements: whereof the first, and, in the order of the ten commandements, the fift, concerneth the preseruation of the dignitie and excellencie of our neighbour.

The wordes are these.

Honour thy father and thy mother, that they may prolong thy dayes in the land, which the Lord thy God giueth thee.

Honour. This worde, by the figure, signifieth all that duetie, whereby our neighbours dignitie is preserued, but especially our superiours. This dignitie proceedeth of this, that euery man beareth in him some part of the image of God, if we respect the outwarde order and decencie, which is obserued in the Church and common wealth. In the Magistrate, there is a certaine image of the power and glorie of God. Dan. 2.37. *O King thou art a King of Kings: for the God of heauen hath giuen thee a kingdome, power, and strength, and glorie.* Hence is it, that magistrates are called gods. Psal. 82.1. In an old man, is the similitude of the eternitie of God: in a father, the likenesse of his fatherhood. Matt. 23.9. *And call no man your father vpon the earth: for there is but one, your Father which is in heauen.* In a man, is the image of Gods prouidence and authoritie: for a man ought not to couer his head, because he is the image of the glorie of God: but the woman is the glorie of her husband. Finally, in a learned man, is the likenesse of the knowledge and wisedome of God. Nowe therefore, that person, in whome euen the least title of the image of God appeareth, is to be honoured and reuerenced.

Thy father. By a figure we must here vnderstand, all those that are our superiours: as parents, magistrates, ministers, our Elders, and those that doe excell vs in any giftes whatsoeuer. The Kings of Gerar were called Abimelech. Gen. 20.2. Gen. 45.8. *God hath made me a father vnto Pharaoh, and Lord o-*

ver

ouer all his house. 1. Corinth. 4. 15. *For though ye haue ten thousand instructours in Christ, yet haue ye not many fathers: for in Christ Iesus I haue begotten you* 2 King. 5. 13. *But his seruants came, and spake vnto him, and said, Father, if the Prophet had commaunded thee a great thing, wouldest thou not haue done it?* 2. King. 2. 12. *And Elisha sawe it, and he cryed, my father, my father, the charet of Israel, and the horsemen thereof.*

And thy mother. This is added, least we should despise our mothers, because of their infirmities. Prou 23. 22. *Obey thy father, which hath begotten thee, and despise not thy mother when she is olde.*

Here we are put in minde to performe due honour to our stepmothers and fathers in Lawe, as if they were our proper and naturall parents. Ruth. 3. 1. and 5. *Afterward Naomi her mother in lawe said vnto her, my daughter, shall not I seeke rest for thee, that thou mayest prosper? and she answered her, all that thou biddest me, I will doe.* Exod. 18. 17. *But Moses father in lawe said vnto him, the thing which thou doest, is not well.* 19. *Heare nowe my voyce, I will giue thee counsell and God shall be with thee.* 24. *So Moses obeyed the voyce of his father in lawe, and did all that he had said.* Micah 7. 6. *For the sonne reuileth the father, the daughter riseth vp against her mother, the daughter in lawe against her mother in lawe.*

That they may prolong. Parents are said to prolong the liues of their children, because they are Gods instruments, whereby their childrens liues are prolonged: for often times the name of the action is attributed to the instrument, where with the action is wrought. Luke 16. 9. *Make you friendes with the riches of iniquitie, that when ye shall want, they may receiue you into euerlasting habitations.* 1. Tim. 4. 16. *For in doing so, thou shalt both saue thy selfe, and them that heare thee.*

But parents do prolong the liues of their children in commaunding them to walke in the wayes of the Lord, by exercising iustice and Iudgement. Gene. 18. 19. For being become godly, they haue the promise both of this life, and the life to come. 1. Tim. 4. 8.

Further, they effect the same thing by their prayers made in the behalfe of their children. Hereby it plainely appeareth,

that

that the vſuall cuſtome of children ſaluting their parents, to aske them their bleſſing, is no light or vaine thing.

Moreouer, in theſe wordes, the reaſon to moue vs to the obedience of this commaundement, is drawen from the ende: which reaſon is alſo a promiſe, yet a ſpeciall promiſe. Epheſians 6. 2. *Honour thy father and thy mother, which is the firſt commaundement with promiſe, (I ſay, ſpeciall)* becauſe the promiſe of the ſecond commaundement is generall, and belongeth to all the reſt of the commaundements.

And God promiſeth long life not abſolutely, but ſo farre as it is a bleſſing. Epheſians 6. 3. *That it may be well with thee, and that thou mayeſt liue long on earth:* for we muſt thinke that long life is not alway a bleſſing, but that ſometime it is better to die then to liue. Iſay 57. 1. *The righteous periſheth, and no man conſidereth it in heart: and merciſfull men are taken away, and no man vnderſtandeth that the righteous is taken away from the euill to come.*

But if at any time the Lorde giueth a ſhort life to obedient children, he rewardeth them againe with eternall life in heauen, and ſo the promiſe faileth not, but chaungeth for the better.

The Affirmatiue part.

Preſerue the dignitie of thy neighbour.

Vnder this part is commaunded

Firſt, Reuerence towardes all our ſuperiours: the actions whereof, are: reuerently to riſe vp before any man which paſſeth by vs. Leuiticus 19. 32. *Riſe vp before the horehead, and honour the perſon of the olde man, and dread thy God: I am the Lorde.* To meete him that commeth towarde vs. Geneſis 18. 2. *And he lifted vp his eyes, and looked: and loe, three men ſtoode by him, and when he ſawe them, he ranne to meete them from the tent doore.* 1. Kinges 2. 19. *When Bethſheba came to ſpeake to King Salomon, the King roſe to meete her, and bowed him ſelfe vnto her.* To bowe the knee. Marke 10. 17. *And*

when

when hee was gone out of the way, there came one running, and kneeled to him. Geneſis 18. 2. *He ranne to meete them, and bowed him ſelfe to the grounde.* To ſtande by thoſe that ſitte downe. Geneſis 18. 8. *And hee tooke butter, and milke, and the calfe that he had prepared, and ſet before them, and ſtoode him ſelfe by them vnder the tree, and they did eate.* Exodus 18. 13. *Nowe on the morrowe, when Moſes ſate to iudge the people, the people ſtoode about Moſes from Morning vnto Euen.* To giue the chiefeſt ſeate. 1. Kings 2. 19. *And he ſate downe on his throne, and he cauſed a ſeate to be ſet for the Kings mother, and ſhe ſate at his right hande.* Luke 14. 7, 8, 9. *He ſpake alſo a parable to the gueſtes, when he marked howe they choſe out the chiefe roumes, and ſaid vnto them, When thou ſhalt be bidden of any man to a wedding, ſet not thy ſelfe downe in the chiefeſt place, leaſt a more honourable man then thou be bidden of him, and he that bade both him and thee, come and ſay to thee, giue this man roume, and thou then beginne with ſhame to take the loweſt roume.* Geneſis 43. 33. *So they ſate before him, the eldeſt according to his age, and the youngeſt according to his youth, and the men marueiled among themſelues.*

To let our ſuperiours ſpeake before vs. Iob 32. 6, 7, 17. To keepe ſilence in courtes and iudgement places, vntill we be bidden to ſpeake. Actes 24. 10. *Then Paul, after that the gouernour had beckened vnto him that he ſhoulde ſpeake, anſwered.* To vſe titles, when we talke with men, which importe reuerence. 1. Peter 3. 6. *As Sarah obeyed Abraham, and called him lorde: whoſe daughters ye are, whiles ye doe well.* Marke 10. 17. *Good Maſter, what ſhall I doe, that I may poſſeſſe eternall life?* 20. *Then he anſwered, and ſaide vnto him, Maſter, all theſe thinges haue I obſerued from my youth vp.* 1. Samuel 1. 14 15. *And Eli ſaide vnto her, howe long wilt thou be drunken? Put away thy drunkenneſſe from thee: then Hannah anſwered, and ſaid, nay my lord, but I am a woman troubled in ſpirite: I haue drunke neither wine nor ſtrong drinke.*

Secondly, towardes thoſe that are our ſuperiours in authoritie: and firſt, obedience to their commaundements. Romanes 13. 1. *Let euery ſoule bee ſubiect to the higher powers.*

We

We are to be admonished to obedience, because euery hier power is the ordinance of God, and the obedience which we performe to him, God accepteth it as though it were done to him selfe and to Christ. Rom.13.2. *Whosoeuer therefore resisteth the power, resisteth the ordinance of God, and they that resist, shall receiue to them selues iudgement.* Colos 3.23. *And whatsoeuer ye doe, doe it hartely, as vnto the Lorde, and not vnto men.* verl. 24. *Knowing that of the Lord ye shall receiue the reward of the inheritance: for ye serue the Lord Christ.* Obedience is to be performed to our superiours with diligence and faithfulnes. Gen. 24.2. *Abraham said vnto his eldest seruant of his house, which had the rule ouer all that he had: put now thy hand vnder my thigh, and I will make the sweare by the Lorde God of heauen, and God of the earth, that thou shalt not take a wife vnto my sonne of the daughters of the Canaanites, amongest whome I dwell.* 10. *So the seruaunt tooke ten camels of his master, and departed.* 12. *And he said, O Lord God of my master Abraham, I beseech thee send me good speed this day, and shewe mercie vnto my master Abraham.* 33. *Afterward the meate was set before him, but he said, I will not eate, vntill I haue saide my message: and Laban saide, Speake on.* 56. *But he saide, Hinder me not, seeing the Lorde hath prospered my iourney: sende me away, that I may goe to my master.* Genesis 31.38. *This twentie yeeres haue I bene with thee, thine ewes and thy goates haue not cast their young, and the rammes of thy flocke haue I not eaten.* 39. *Whatsoeuer was torne of beastes, I brought it not vnto thee, but made it good my selfe: of mine hande diddest thou require it, were it stollen by day, or stollen by night.* 40. *I was in the day consumed with heate, and with frost in the night, and my sleepe departed from mine eyes.*

Furthermore, we must yeeld obedience to our superiours: yea, although they be cruell and wicked, but not in wickednesse. 1. Pet.2.18. *Seruants, bee subiect to your masters with all feare, not onely to the good and curteous, but also to the frowarde.* Act.4.19. *Whether it be right in the sight of God, to obey you rather then God, iudge ye.*

2. Subiection in suffering the punishmentes inflicted by our superiours. Genes. chap.16. verl. 6. *Then Abraham saide vnto Sarai, Beholde, thy mayde is in thine hand, doe with her as it pleaseth*

seth thee: then Sarai dealt roughly with her: wherefore she fledde from her. 9. Then the Angel of the Lord said vnto her, returne vnto thy dame, and humble thy selfe vnder her handes.

And although the punishment should be vniust, yet must we suffer it, vntill we can get some lawfull remedie for the same. 1. Peter 2.19. *For it is thankeworthie, if a man for conscience toward God endure griefe, suffering wrongfullie. 20. For what praise is it, if when ye be buffeted for your faultes, ye take it patiently? but and if, when ye doe well, ye suffer wrong, and take it paciently, this is acceptable to God.*

III. Thankefulnesse in our prayers. 1. Timothie 2.1, 2. *I exhorte you therefore, that first of all, supplications, prayers, intercessions, and giuing of thankes be made for all men, for Kinges, and for all that are in authoritie, that we may leade a quiet and a peaceable life, in all godlinesse, and honestie.* 1. Timothie 5.17. Elders that rule well, are worthie of double honour. Genesis 45.9. *Haste you, and goe vp to my father, and tell him, thus saith thy sonne Ioseph, God hath made me Lorde ouer all Egypt, come downe to mee, tarie not, 10. and thou shalt dwell in the lande of Goshen. 11. Also I will nourish thee there, for yet remaine fiue yeeres of famine, least thou perish through powertie, thou, and thy household, and all that thou hast.*

Thirdly, towardes those that excell vs in giftes: our duetie is to acknowledge the same giftes, and speake of them to their praise. 1. Cor. 8.22, 23.

Fourthly, towarde all our equalles: to thinke reuerently of them. Philippians 2.3. *Let nothing be done through contention, or vaine glorie, but in meekenesse of mind, let euery man esteeme other better then him selfe.*

In giuing honour, to goe one before another, and not in receiuing it. Romanes 12.10. *In giuing honour, goe one before another.* Ephesians 5.21. *Submitting your selues one to another in the feare of God.* To salute one another with holy signes, whereby may appeare the loue, which wee haue one to another in Christ. 1. Pet. 5.14. *Greete ye one another with the kisse of loue.* Romanes 16.16. *Salute one another with an holy kisse.* Exodus 18. 7. *And Moses went out to meete his father in lawe,*

and did obeysance, and kissed him. Ruth 2. 4. *And beholde, Boaz came from Bethlehem, and said vnto the reapers, the Lorde be with you, and they answered him, the Lord blesse thee.*

Fiftly, the dueties of all superiours towardes their inferiours: to yeelde to them in good matters, as to their brethren. Deuteronomie 17. 20. *That his heart be not lifted vp aboue his bretheren, and that hee turne not from the commaundements, to the right hand, or to the left.* Iob 31. 13. *If I did contemne the iudgement of my seruaunt, and of my mayde.* 2. Kinges 5. 13. *But his seruants came and spake vnto him, and saide.* 14. *Then he went downe, and washed himselfe seuen times in Iordan &c.* To shine before their inferiours by an example of a blamelesse life. Titus 2. 2. *That the elder men be sober, honest, discreet, sounde in the faith, in loue, and in patience.* 3. *The elder women likewise, that they be in such behauiour as becommeth holinesse, not false accusers, not giuen to much wine, but teachers of honest things.* 1. Peter 5. 3. *Not as though ye were lordes ouer Gods heritage, but that yee may be ensamples to the flocke.* Philippians 4. 9. To shewe foorth grauitie ioyned with dignitie, by their countenance, gesture, deedes and wordes. Titus 2. 3, 4, 5, 6, 7. Iob 29. 8. *The young men sawe me and hid them selues, the aged arose, and stoode vp.*

Sixtly, towardes inferiours in obedience, that is, towarde their subiectes. I. To rule them in the Lorde, that they doe not offende. 1. Peter 2. 13. *Submit your selues vnto all manner ordinance of man, for the Lordes sake, whether it be vnto Kinges as vnto superiours,* 14. *or vnto gouernours, as vnto them that are sent of the King, for the punishment of euill doers, and for the praise of them that doe well.* Deuteronomie 17. 19. *And it shall be with him, (namely, the booke of the lawe) and he shall read therein all the dayes of his life, that he may learne to feare the Lorde his God, and to keepe all the wordes of this Lawe, and those ordinances to doe them.* Colossians 4. 1. *Ye masters doe vnto your seruants, that which is iust and equall: knowing that ye also haue a master in heauen.* II. To prouide such thinges as shalbe to the good of their subiectes, whether they belong to the body or to the soule. Romanes 13. 4. *For he is the minister of God for thy wealth.* Isay 49. 23. *And Kings shall be thy nourcing fathers, and Queenes*

shall

shall be thy nources. Psalme 132.1. *Lord remember Dauid with all his troubles.* 2. *Who sware vnto the Lorde, and vowed vnto the mightie God of Iaakob, saying,* 3. *I will not enter into the tabernacle of mine house, nor come vpon my pallet or bed,* 4. *nor suffer mine eyes to sleepe, nor mine eye liddes to slumber,* 5. *vntill I finde out a place for the Lord, an habitation for the mightie God of Iaakob.* III. To punish their faultes, the lighter by rebuking, the greater by correction, that is, by inflicting reall or bodily punishment.

There is an holy manner of punishing the guiltie, whereunto is required; I. After diligent and wise examination being had, to be assured of the crime committed. II. To shewe foorth of Gods word, the offence of the sinne: that the conscience of the offender may be touched. III. It is conuenient to deferre or omit the punishment, if thereby any hope of amendment may appeare. Eccles.7.23. *Giue not thy heart also to all the wordes that men speake, least thou doe heare thy seruant cursing thee.* 24. *For oftentimes also thine heart knoweth, that thou likewise hast cursed others.* 1.Sam.10.27. *But the wicked men said, Howe shall he saue vs? so they despised him, and brought him no presents: but he held his tongue.* IIII. To inflict deserued punishment, not in his owne name, but in Gods Name, adding the same holily and reuerently. Iosh.7.19. *Then Iosshua said vnto Achan my sonne, I beseech thee, giue glorie to the Lord God of Israel, and make confession vnto him, & shew me now what thou hast done, hide it not from me.* 20. *And Achan answered Ioshua, & said, Indeed I haue sinned against the Lord God of Israel, and thus & thus haue I done.* 25. *And Ioshua said, Bi as much as thou hast troubled vs, the Lord shall trouble thee this day: & all Israel threw stones at him, & burned them with fire, and stoned thē with stones.* V. & lastly, when thou punishest, aime at this one onely thing, that the euil may be purged and amended, and that the offender by sorrowing for his sinne, may vnfainedly repent for the same. Prou.20.30. *The blewnesse of the wound serueth to purge the euill, and the stripes within the bowels of the bellie.*

Seuenthly, and lastly, there is a certaine duetie of a man to bee perfourmed towarde him selfe, which is, that a man should preserue and mainetaine with modestie, the dignitie

and worthinesse, which is inherent in his owne person. Philippians 4.8. *Furthermore, brethren, whatsoeuer thinges are true, whatsoeuer things are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things pertaine to loue, whatsoeuer things are of good report, if there be any vertue, or if there be any praise, thinke on these thinges.*

The Negatiue part.

Diminish not the excellencie or dignitie, which is in the person of thy neighbour. Hither are referred these sinnes.

First, against our superiours. I. Vnreuerent behauiour and contempt of them. The actions hereof, are, deriding our superiours. Gene. 9. 22. *And when Ham the father of Canaan saw the nakednesse of his father, he tolde his two brethren without.* Prou. 30.17. *The eye that mocketh his father, and despiseth the instruction of his mother, let the rauens of the valley picke it out, and the young Eagles eate it.* To speake euill of, or reuile our superiours. Exod. 21.17. *And he that curseth his father or his mother, shall die the death.*

II. Disobedience, whereby wee contemne their iust commaundements. Rom. 1.30. *Disobedient to parents.* 2. Tim. 3.3. *No striker, but gentle, no fighter.* The actions hereof, are, To make contractes of marriage, without the counsell and consent of the parents. Gene. 6. 2. *Then the sonnes of God sawe the daughters of men that they were faire, and they tooke them wiues of all that they liked.* Gene. 28.8,9. *And Esau seeing that the daughters of Canaan displeased Izhak his father, then went Esau to Ishmael, and tooke vnto the wiues which he had, Mahalath the daughter of Ishmael, Abrahams sonne, the sister of Nabaioth, to be his wife.* The eye seruice of seruants. Coloss. 3. 22. *Seruants be obedient to them that are your masters, according to the flesh, in all thinges: not with eye seruice, as men pleasers, but in singlenesse of heart, fearing God.* Ephesians 6.6. *Not with seruice to the eye, as men pleasers.* Answering againe, when they are reprehended. Titus 2.9. *Let seruaunts be subiect to their masters, and please them in all thinges, not answering againe.* Deceitfulnesse, and wasting their masters goods. Titus 2. 10. *Neither pickers, but*

but that they ſhewe all good faithfulneſſe. To flee from the power of their ſuperiour. Gene. 16. 6. *Then Sarah dealt roughly with her, wherefore ſhe fled from her.* To reſiſt the lawfull authoritie of their ſuperiours. 1. Pete. 2. 20. To obey them in thinges vnlawfull. Actes 4. 19. To extoll them ſelues aboue their betters: this is the ſinne of Antichriſt. 2. Theſſalonians 2. 3, 4. *Which (man of ſinne) exalteth himſelfe againſt all that is called God.* Laſtly, the freedome of the Papiſtes, whereby they free children from the gouernement of their parents: and ſubiectes from the authoritie of their princes: ſo that they make it lawfull for them to pretend and procure their death. 1. Samuel 26. 8, 9. *Then ſaid Abiſhai to Dauid, God hath cloſed thine enemie into thine hand this day: nowe therefore, I pray thee, let me ſmite him once with a ſpeare to the earth, and I will not ſmite him againe: and Dauid ſaid to Abiſhai, Deſtroy him not, for who can lay his hand on the Lordes Annointed, and be giltleſſe?*

III. Ingratitude, and want of a louing affection towardes parents. Matth. 15. 5, 6. *But ye ſay, whoſoeuer ſhall ſay to father or mother, By the gift that is offered by me, thou mayeſt haue profite, though hee honour not his father, or his mother, ſhalbe free.* 1. Timothie 5. 4.

Secondly, we offend againſt our equals, in preferring our ſelues before them, in talking, or in ſitting downe. Matth. 20. 20. *Then came vnto him the mother of Zebedeus children, with her ſonnes, worſhipping him, and deſiring a certaine thing of him.* 21. *And he ſaid, What wouldeſt thou? and ſhe ſaid to him, Graunt, that theſe my two ſonnes may ſit, the one at thy right hand, and the other at thy left hand in thy kingdome.* 24. *And when the other ten heard this, they diſdained at the two brethren.*

Thirdly, toward our inferiours. I. Through negligence in gouerning them, and prouiding for their good eſtate. Hagg. 1. 4. *Is it time for your ſelues to dwell in your ſeeled houſes, and this houſe lie waſte?* Dan. 3. 28. This condemneth thoſe mothers, which put foorth their children to be nourced, hauing both ſufficient ſtrength and ſtore of milke them ſelues to nource them 1. Tim. 5. 10. *If ſhe haue nouriſhed her children.* II. By too much gentlenes and lenitie, in correcting them. 1. King. 1. 5. *Then Adoniiah the ſonne of Haggith exalted him ſelfe, ſaying,*

I will be King: v.6. *And his father would not diſpleaſe him from his childhood, to ſay, why haſt thou done ſo?* 1.Sam.2.22. *So Eli was very old, and heard all that his ſonnes did vnto all Iſrael, and how they lay with the women that aſſembled at the doore of the Tabernacle of the Congregation.* verſ.23. *And he ſaid vnto them, why doe ye ſuch things? for of all this people I heare euill reports of you.* v.24. *Doe no more, my ſonnes: for it is no good report that I heare, namely, that ye make the Lords people to treſpaſſe.* v.25. *Notwithſtanding, they obayed not the voice of their father, becauſe the Lorde would ſlay them.*

3. By ouermuch cruelty and threatnings. Eph.6.4. *And ye fathers, prouoke not your children to wrath.* v. 9. *And ye maſters doe the ſame things vnto them, putting away threatnings.*

Fourthly and laſtly, a man offendeth againſt him ſelfe, when through his naughty behauiour, he doth obſcure, and almoſt extinguiſh thoſe gifts, which God hath giuen him. Matth.25. 2,16. Or contrarily, when he is too wiſe in his owne conceit. Rom.12.3. *For I ſay, through the grace that is giuen vnto me, to euery one that is among you, that no man preſume to vnderſtande, aboue that which is meete to vnderſtand.*

CHAP. 25. *Concerning the ſixt Commandement.*

THou ſhalt not kill.

The reſolution.

Kill. The part is here ſet for the whole, by a Synecdoche: for killing ſignifieth any kind of endomaging the perſon of our neighbour.

The equitie of this commandement appeareth by this, that man was created after the likenes of God. Gen.9.6. *Hee that ſheddeth mans blood, by man ſhall his blood be ſhed: for in the image of God hath he made man.* Againe, all men are the ſame fleſh. Eſay 58.7. *When thou ſeeſt the naked, couer him, and hide not thy face from thine owne fleſh.*

Neither ought we to be ignorant of this alſo, that it is vnlawful for any priuate perſon, not called to that duety, to kil an other: but a publike officer may, that is, if he be warranted by a calling.

calling. So did Moses Exod.2.12. *And he looked round about, and when he saw no man, he slew the Egyptian, and hid him in the sande.* Actes 7.25. *For he supposed his brethren would haue vnderstood, that God by his hand should giue them deliuerance.* And Phinehas. Nom.25.8. *And he followed the man of Israel into the tent, and thrust them both through, (to wit, the man of Israel, and the woman) through her belie: so the plague ceased from the children of Israel.* verſ.11. *Phinehas the sonne of Eleazar, hath turned mine anger away from the children of Israel, while he was zealous for my sake among them: therefore I haue not consumed the children in my iealousie.* And Eliiah, 1.King.18.40. *And Eliyah said vnto them, take the Prophets of Baal, let not a man of them escape: and they tooke them, and Elyah brought them to the brooke of Kishon, and slewe them there.* And souldiers in battels, waged vpon iuſt causes. 2. Chron.20.15. *Feare ye not, neither be afraid of this great multitude, for the battell is not yours, but Gods.*

The Negatiue part.

Thou shalt neither hurt, nor hinder, either thine owne or thy neighbours life. The sinnes then that are referred to this part, are such, as are committed againſt our neighbour, or our selues.

Againſt our neighbour, are theſe following. I. In heart, as 1. Hatred againſt him. 1.Iohn 3.15. *Who so hateth his brother, is a manslayer.* 2. Vnadviſed anger. Matth.5.22. *I say vnto you, whosoeuer is angrie with his brother vnadviſedly, is in daunger of iudgement.* 3. Enuie. Rom.1.29. *Full of anger, murther, contention.* 4. Grudges. Iames 3.14. *If ye haue bitter enuying and strife in your heartes, reioyce not.* 5. Want of compaſſion, and sorrowe at our neighbours calamities. Amos 6.5, 6. *They sing to the sound of the viole, &c. but no man is sorie for the affliction of Ioseph.* 6. Frowardneſſe, when we will not be reconciled to our neighbour. Rom.1.30. *Such as can neuer be appeaſed. vnmerciſull.* 7. Deſire of reuenge. Pſalme 5.6. *The Lord will abhorre the bloodie man, and deceitfull.*

II. In wordes. 1. Bitterneſſe in speaking. Prou.12.18. *There is that speaketh wordes, like the prickings of a sworde: but the tongue of wiſe men, is health.* 2. Reproches and rayling, which is a caſting of a mans sinnes in

his teeth which he hath committed, or an obiecting vnto him ſome inherent infirmities. Matth. 5.22. *Whoſoeuer ſaieth vnto his brother, Raca, ſha'be worthy to be puniſhed by the counſell: And whoſoeuer ſhall ſay, foole, ſhall bee worthy to be puniſhed with hell fire.* 2.Sam.6.16. *As the Arke of the Lord came into the citie of Dauid, Michal Sauls daughter looked through a window, and ſaw King Dauid leape and daunce before the Lord, and ſhe deſpiſed him in her heart.* verſ.20. *And Michal the daughter of Saul came out to meete Dauid, and ſaide, O how glorious was the King of Iſrael this day, which was vncouered to day in the eyes of the maidens of his ſeruants, as a foo'e vncouereth himſelfe.* 3. Contentions, when two or more ſtriue in ſpeech one with an other, for any kind of ſuperiority. 4. Brawlings in any conference. 5. Crying, which is an vnſeemely eleuation of the voice againſt ones aduerſary. Gal. 5.19. *The workes of the fleſh are manifeſt, which are,* v.20. *Emulations, wrath, contentions, ſeditions.* Eph. 4.31. *Let all bitternes, and anger, and wrath, crying, and euill ſpeaking, bee put away from you, with all malicioufnes.* v.32. *Be ye courteous one to an other.* Gen.16.11. *He (vz. Iſmael) ſhalbe a wild man, his hand ſhall be againſt euery man, and euery mans hand againſt him.* 6. Complaintes to euery one of ſuch as offer vs iniuries. Iames 5.9. *Grudge not one againſt an other brethren, leſt ye be condemned.*

III. In countenance, and geſture, all ſuch ſignes, as euidently decipher the malitious affections lurking in the heart. Gen.4.5, 6. *His countenance fell downe: And the Lorde ſaide vnto Cain, why art thou ſo wrath?* Mat.27.39. *They that paſſed by, railed on him, nodding their heads.*

Hence is it, that deriſion is tearmed perſecution. Gen. 21. 9. *Sarai ſaw the ſonne of Hagar the Egyptian mocking, &c.* Galat. 4.29. *He that was borne after the fleſh, perſecuted him, that was born after the ſpirite.*

IV. In deedes. 1. To fight with, or to beate our neighbour, and to mayme his body. Leuit.24.19,20. *If any man cauſe any blemiſh in his neighbour: as he hath done, ſo ſhall it bee done to him: Breach for breach, eye for eye, tooth for tooth.* 2. To procure any way the death of our neighbour, whether it be by the ſword, famine, or poyſon. Gen.4.8. *Kain roſe vp againſt his brother, and ſlew him.* 3. To exerciſe tyranous cruelty in inflicting

puniſhments. Deutr. 25. 3. *Fourtie ſtripes ſhall he cauſe him to haue, and not paſt, leſt if he ſhould exceed, and beate him aboue that with many ſtripes, thy brother ſhou'd appeare deſpiſed in thy ſight.* 2. Corin. 11. 24. *Of the Iewes I receiued fiue times fourtie ſtripes ſaue one.* 4. To vſe any of Gods creatures hardly. Prouer. 12. 10. *A righteous man regardeth the life of his beaſt, but the mercies of the wicked are cruell.* Deut. 22. 6. *If thou finde a birdes neſt in the way, in any tree, or on the ground, whether they be young or egges, and the dam ſitting vpon the yong, or vpon the egges, thou ſhalt not take the dam with the yong, but ſhalt in any wiſe let the dam goe, and take the yong to thee, that thou maieſt proſper and prolong thy daies.* 5. To take occaſion by our neighbours infirmities, to vſe him diſcourteouſlie, and to make him our laughing ſtock, or taunting recreation. Leuit. 19. 14. *Thou ſhalt not curſe the deafe nor put a ſtumbling block before the blinde.* 2. King. 2. 23. *Litle children came out of the citie, and mocked him, and ſaide vnto him, come vp thou bald head, come vp thou bald head.* 6. To iniury the impotent, feeble, poore, ſtrangers, fatherles, or widowes. Exo. 22. 21, 22. *Thou ſhalt not doe iniurie to a ſtranger, neither oppreſſe him: for yee were ſtrangers in the land of Egypt. Ye ſhall not trouble any widowe or fatherles child.* v. 25. *Thou ſhalt not be an vſurer vnto the poore.* We then iniurie theſe. 1. If we pay not the labourer his hyre. Deut. 24. 14. *Thou ſhalt not oppreſſe an hyred ſeruant that is needy, and poore, neither of thy brethren, nor of the ſtranger that is within thy gates.* v. 15. *Thou ſhalt giue him his hyre for his day: neither ſhall the ſunne go downe vpon it: for he is poore, and therewith ſuſteineth his life: leſt he cry againſt thee to the Lord, and it be ſinne vnto thee.* 2. If thou reſtore not the pledge of the poore. Exo. 22. 26, 27. *If thou take thy neighbours raiment to p'edge, thou ſhalt reſtore it vnto him before the ſunne go downe: for that is his garment only, and his couering for his skinne.* 3. If wee withdrawe corne from the poore. Prouerb. 11. 26. *He that withdraweth the corne, the people will curſe him: but bleſſing ſhalbe vpon the head of him that ſelleth corne.*

Againe, this law is as wel tranſgreſſed by not killing, when the law chargeth to kill, and by pardoning the puniſhment due vnto murther, as by killing when we ſhould not. Nomb. 35. 16. *If one ſmite another with an inſtrument of iron that hee die, he*

he is a murtherer, and the murtherer shall die the death. v.33. *The Land can not be clensed of the blood that is shed therein, but by the blood of him that shed it.*

By this place also are combates of two men hand to hand, for deciding of controuersies, vtterly vnlawfull. 1. Because they are not equall meanes ordeined of God, to determine controuersies. 2. In that it falleth out in such combates, that he is conquerour before man, who indeede is guiltie before God.

This also condemneth popish sanctuaries, and places of priuiledge: as Churches, and the like, wherein murtherers shelter and shroude themselues from the danger of the law. For God expressely commandeth (Exod. 21. 14.) *that such an one shalbe taken from his Altar, that he may die.* And Ioab. 1.Kin. chap. 2. vers.24. *Touching the hornes of the altar, was slaine in the Temple.*

Hitherto in like sort belongeth such things as concerne the soule of our neighbour. 1. To be a scandale or offence to the soule of our neighbour, either in life or doctrine. Matt. 18.7. *Wo be to the world because of offences: it is necessarie that offences should come, but wo be to them by whome they doe come.*

2. To minister occasions of strife and discord. The which we then doe, 1. When we can not be brought to remit somewhat of our owne right. 2. When we returne snappish, and crooked answeres. 3. When we interprete euery thing amisse, and take them in the worst part. 1. Sam.25. *Nabal is his name, and follie is with him.* 2.Sam 10.3. *And the Princes of the children of Ammon saide to Hanun their Lorde. Thinkest thou that Dauid doth honour thy father, that he hath sent comforters to thee? hath not Dauid rather sent his seruants vnto thee, to search the citie, to spie it out, and to ouerthrow it? Wherefore Hanun tooke Dauids seruants, and shaued off the halfe of their beardes, and cut off their garments in the middle, euen to their buttockes, and sent them away.*

3. The ministers sinne against their neighbours, is this, not to preach the word of God to their charge, that they thereby might be instructed in the waies of life. Prouer. 29. 18. *Where there is no vision the people decay, but he that keepeth the Lawe is blessed.*

blessed. Esa. 56. 10. *Their watchmen are all blinde, they haue no knowledge, they are all dumme dogges, they can not barke: they lie and sleepe, and delite in sleeping. And these greedy dogges can neuer haue enough: and these shepheards they can not vnderstand: for they all looke to their owne way, euery one for his aduantage, and for his owne purpose.* Ezech. 3. 18. *When I shall say to the wicked, thou shalt surely die, and thou giuest him not warning, the same wicked man shall die in his iniquitie, but his blood will I require at thy handes.*

And not onely not to preach at all, but to preach negligently, is vtterly condemned. Ierem. 48. 10. *Cursed be hee that doth the worke of the Lorde negligently.* Reuel. 3. 16. *Because thou art luke warme, and neither hote nor cold: it will come to passe that I shall spew thee out of my mouth.* This reproueth nonresidencie of ministers, which is an ordinarie absence of the minister from his charge: namely, from that particular congregation committed vnto him. Esa. 62. 6. *I haue set watchmen vpon thy walles, O Ierusalem, which all the day and all the night continuallie shall not cease: ye that are mindfull of the Lord keepe not silence, and giue him no rest, till hee repaire, and vntill hee set vp Ierusalem, the praise of the world.* Act. 20. 28, 29, 30, 31. *Take heed therefore vnto your selues, and to all the flock whereof the holy Ghost hath made you ouerseers, to feede the Church of God, which he hath purchased with his owne blood. For I know this, that after my departing, shall grieuous wolues enter in among you, not sparing the flock. Moreouer, of your selues shall men arise, speaking peruerse things to drawe disciples after them. Therefore watch, and remember, that by the space of three yeares, I ceased not to warne euery one night and day with teares.* 1. Pet. 5. 2, 3. *Feede the flocke of God, which dependeth vpon you, caring for it, not by constraint but willingly: not for filthie lucre, but of a readie mind: Not as though ye were Lordes ouer Gods heritage, but that ye may be ensamples to the flocke.* The Council of Antioch. the 17. Canon. *If any Bishoppe bee by imposition of handes industed into a charge, and appointed to gouerne a people, and he neglect to take vpon him that office, but delayeth to go vnto the congregation alotted vnto him: such an one shall be prohibited from the Lordes table, till he be enforced to attend vpon that charge,*

or

or as the leaſt, ſomewhat be determined by a complete aſſemblie of the miniſters of that prouince. The Councill of Sardice the 14. Canon. *We remember that our bretheren in a former aſſemblie decreed, that if any lay man remaining three Sabbath or Lordes daies, that is, three weekes, in a citie, did not in the ſame citie frequent the Church aſſemblies, he ſhould be excommunicated: If then ſuch things are not allowable in lay men, much leſſe in miniſters. for whome it is neither lawfull nor conuenient, without vrgent neceſſitie, to be abſent from his parish Church longer then the time aboue mentioned. To this decree there was not one* non placet, *but euery one ſaid, It liketh vs well.* The Councel held at Conſtantinople, in the 24. Canon decreed that *Miniſters ought not to haue their ſubſtitutes, or vicars, but in their owne perſons, with feare and chearefulnes, performe all ſuch duties, as are required of them in the ſeruice of God.* The Canon law doth conclude the ſame thing, diſt. 36. Canon ſiquis vult. debent indeſinenter, &c. *The Biſhops (ſaith that Canon) ought to be continuallie reſident in Gods tabernacle, that they may learne ſomewhat of God and the people of them, whilſt they read often and meditate vpon Gods word.* Againe, in the Canons entituled *Pontifices*, and ſiquis in clero. Epiſcopos, qui dominici gregis ſuſcipiunt curam, &c. *The Biſhops which take vpon them to feede Gods flocke, ought not to depart from their duetie, leaſt they looſe that excellent talent which God hath beſtowed vpon them, but rather ſtriue with that one talent, to get three more talents.* And in the 80. Canon of thoſe which are termed the Canons of the Apoſtles, there is an expreſſe mandate *that ſuch, whether Biſhop, or Senior, who attendeth not vpon their office in the Church, ſhal forthwith be remooued from that place.* The Calced. Council, can. 10. *Let no man be ordeined miniſter of two Churches, in two ſeuerall cities, but let him remaine in that, vnto which he was firſt called. And if for vayne glorie, he ſhall afterward goe to a greater congregation, let him immediatly be recalled to his firſt charge, and in that onely exerciſe his miniſterie. But if one be called to an other charge, let him ſimplie giue ouer the former, and haue no intereſt in the ſame, &c. For this thing, looke to the decrees of Damaſus, and the Councill of Trent, ſection 7. can. 8.*

There are, notwithſtanding the former teſtimonies, ſome caſes, wherein it is permitted to the miniſter, that he may be abſent.

abſent. I. Sickneſs, the Councill of Mentz, 25. canon. *If a Biſhop be not at home, or be ſicke, or vpon ſome exigent, can not be preſent at his pariſh, let him procure one, who, vpon Sabbaths and feſtiuall dayes will preach vnto his charge.* Auguſtine teſtifieth, epiſt. 138. that he was abſent on the like occaſion.

II. Allowance of the Church, to be abſent for a time vpon ſome neceſſarie and publike commoditie of the ſame. Coloſ. 1 7. *Epaphras is their miniſter*, but chap. 4. 12. he beeing abſent *ſaluteth them.* And Ambroſe though he were Biſhop of Millaine, yet went he twiſe Ambaſſadour into France, to make agreement betwixt Maximus, and Valentinian. Ambroſe 5. booke, and 27. epiſt. to Valentinian the Emperour.

III. If by reaſon of perſecution he be enforced to flee, and ſee no hope to procure the ſafetie of his people. This made Cyprian to be abſent from Carthage, as he teſtifieth in his Epiſtles.

Thus much concerning ſinnes againſt our neighbour. Now followeth ſuch ſinnes, as a man committeth againſt his owne perſon, as when a man doth hurt, kill, and endanger him ſelfe. Math. 16. 24. *If any man will follow me, let him denie him ſelfe, take vp his croſſe and follow me.* Math. 4. 6. *He ſaid vnto him, If thou be the ſonne of God, caſt thy ſelfe downe headlong, for it is written, hee ſhall giue his Angels charge ouer thee, and with their handes they ſhal lift thee vp, leaſt at any time thou ſhouldeſt daſh thy foote againſt a ſtone.* verſ. 7. *Ieſus ſaid vnto him, it is written againe, Thou ſhalt not tempt the Lord thy God.*

The affirmatiue part.

Thou ſhalt preſerue the life of thy neighbour. Hitherto may we referre theſe dueties.

I. Such as appertaine to the perſon of our neighbour, and concerne, firſt his welfare both of bodie and minde; as to reioyce with them that reioyce Rom. 12. 15. Marke 10. 20. *Then he anſwered and ſaide vnto him, All theſe thinges I haue obſerued from my youth. And Jeſus beheld him, and loued him.* Secondly his miſeries, to be grieued with him for them. Rom. 12. 15. *Mourne with thoſe that mourne.* Eſay 24. 16. *And I ſaid*

said, My leannesse my leannesse, wo is me: the transgressours haue offended, yea the transgressours haue grieuously offended. Psal. 119. 136. *Mine eyes gush out with water, because men obserue not thy Law.* Againe, we must helpe him asmuch as in vs lieth. Iob 29. 15. *I was as an eye to the blinde, and a foote to the lame.* 2. Cor. 8. 3. *To their power, yea beyond their power, they were willing.* And that we doe, we must doe speedily. Prov. 3. 28. *Say not to thy neighbor, goe, and come againe to morow, and I will giue thee, if thou now haue it.* Leuit. 19. 17. *Thou shalt plainly rebuke thy neighbour, and not suffer him to sinne.*

Thirdly, concerning such iniuries as he offereth vnto thee: 1. Thou shalt not be angrie against him, vpon a small occasion. Nomb. 12. 3. *Moses was a meeke man aboue all that liued vpon the earth.* Prou. 9. 11. *The discretion of a man deferreth his anger, and his glory is to passe by an offence.* 2. Thou must be slowe to wrath, and neuer angrie, but for a most iust cause. Marke 3. 5. *Then he looked rounde about on them angerly, mourning also for the hardnesse of their hearts.* Prou. 14. 29. *He that is slow to wrath, is of great wisedome: but he that is of an hastie minde, exalteth follie.* 3. Thine anger must be but for a while. Eph. 4. 26. *Be angrie and sinne not, let not the sunne goe downe vpon thy wrath.* 4. Forgiue freely an iniurie, and reuenge it not. Eph. 4. 32. *Be ye curteous one to another, and tender hearted, forgiuing one another, euen as God for Christes sake forgaue you.*

Fourthly, his wants & infirmities. 1. Auoid occasions wherby they may be stirred and laid open. Gen. 13. 8. *Then said Abram to Lot, Let there be no strife, I pray thee, betweene thee and me, neither betweene thy heardmen and mine: for we are brethren.* v. 9. *Is not the whole land before thee? depart, I pray thee, from me: If thou wilt take the left hand, I will take the right, or if thou goe to the right hand, I will take the left.* Gen. 27. 44. *And tarie with him a while vntill thy brothers fiercenes be asswaged.* vers. 45. *And till thy brothers wrath turne away from thee, and he forget the things which thou hast done to him.* 2. Depart sometimes frō thine own right. Mat. 17. 25, 26. *What thinkest thou, Simon? of whom do the Kings of the earth take tribute, or pol money? of their children, or of strangers? Peter said vnto him, Of strangers. Then said Iesus vnto him, Then are the children free.* v. 27. *Neuerthelesse, lest we should offend them, go to*

the

the ſea, and caſt in an angle, and take the firſt fiſh that commeth vp, and when thou haſt opened his mouth, thou ſhalt find a piece of twenſie pence: that take and giue it vnto them for me and thee. 3. To appeaſe anger kindled: which is done 1. by ouercomming euill with goodnes. Rom.12.21. *Be not ouercome of euill: but ouercome euill with goodnes.* 2. By following after peace. 1.Pet.3.11. *Decline from euill, and doe good, ſeeke peace, and follow after it.* 3. By curteous anſwers. Pro.15.1. *A ſoft anſwer putteth away wrath: but grieuous wordes ſtirre vp anger.* 1.Sam.1.14 *Eli ſaid vnto her, How long wilt thou be drunken? put away thy drunkennes from thee.* v.15. *Then Hannah anſwered, and ſaid, Nay my lord, but I am a woman troubled in ſpirit, I haue drunke neither wine nor ſtrong drinke, but haue powred out my ſoule before the Lorde.* Philemon v.15. *It may be, that he therefore departed for a ſeaſon, that thou ſhouldeſt receiue him for euer.* 4. By ouerpaſſing ſome wantes and infirmities in mens words, and deedes. Prou.19.11. *It is a mans honour to paſſe by infirmities.* 5. By couering them with ſilence. 1.Pet.4.8. *Aboue all things haue feruent loue amongſt you, for loue couereth a multitude of ſinnes.* Prou. 17. 9. *He that covereth tranſgreſſion, ſeeketh loue: but he that repeateth a matter, ſeparateth the Prince.* 6. By taking euery thing (if it be poſſible) in the beſt parte. 1. Cor. 13.5. *Loue thinketh none euill.*

This ſheweth the lawfulnes of truces, couenants, and other agreements concerning peace, being made to auoid iniuries, maintaine ancient boundes, procure ſecuritie in traffique, poſſeſſions, and iourneyes, ſet penſions, commons for cattell, liberties of hunting, fiſhing or fouling, and getting fewell, or other neceſſaries, for publique commodities, if there be no vnlawfull conditions annexed vnto the ſame. And wee may make this couenant not onely with Chriſtians, but for the maintenance of peace, with infidels alſo. For that which is godly to be performed, is no leſſe godly to be promiſed. But it is a note of true godlines, to be as much as may be, at peace with all men. Therefore to promiſe peace by couenant, is very godly. We may ſee the experience of this in the liues of holy men. Gen.21.22. *At that ſame time Abimelech and Pichol his chiefe captaine, ſpake vnto Abraham, ſaying, God is with thee in all that thou doeſt.* verſ.23. *Now therefore ſweare vnto mee*

here

here by God, that thou wilt not hurt me, nor my children, nor my childrens children, &c. verſ. 24. *Then Abraham ſaid, I will ſweare.* verſ. 27. *Then Abraham tooke ſheepe and beeues, and gaue them vnto Abimelech: and they two made a couenant.* Gen. 31. 44. *Now therefore come: and let vs make a couenant, I and thou, which may be a witneſſe betweene me and thee.* verſ. 45. *Then tooke Iaakob a ſtone, and ſet it vp as a pillar, &c.* verſ. 51. *Laban ſaid to Iaakob, Behold this heape, and beho'd the pillar, which I haue ſet betweene me and thee.* verſ. 53. *The God of Abraham, and the gods of Nahor, and the god of their father be iudge betweene vs: But Iaakob ſware by the feare of his father Izhak.*

II. Concerning his bodie, wee are to regarde it aliue and dead. Beeing aliue, we ought if neede be, 1. to miniſter vnto it foode and rayment. Math. 25. 41, 42. *Depart from me ye curſed into euerlaſting fire, which is prepared for the diuill and his angels. For I was an hungred and ye gaue me no meate, I thirſted and ye gaue me no drinke. &c.* verſ. 45. *In as much as ye did it not to one of the leaſt of theſe, ye did it not to me.* 2. To lend our helping hand, when our neighbours body is in any danger. 1. Ioh. 3. 16. *Hereby we perceiued loue, that he laid downe his life for vs, therefore alſo ought we to lay downe our liues for the brethren.* verſ. 17.

When a man is dead, we ought to commit the dead corpes to the graue, as may appeare by theſe arguments. 1. The inſtinct of Nature it ſelfe. 2. The examples of the Patriarkes, and other holy perſonages. *Abraham buried Sarah.* Gen. 23. 19. *Iaakob is buried by his ſonnes.* Gen. 50. 12. *Steuen by religious and deuoute men.* Act. 8. 2. 3. The Lordes owne approbation of buriall, in that he nombreth it amongſt his benefites. For the want thereof is a curſe. Ier. 22. 19. *He (viz. Iehoiakim) ſhall be buried as an aſſe is buried, euen drawen and caſt forth without the gates of Ieruſalem.* Therefore rather then Moſes ſhould be vnburied, the Lord him ſelfe did burie him. Deu. 34. 5, 6. *Moſes the ſeruant of the Lord died in the land of Moab, according to the word of the Lord. And he buried him in a valley, in the land of Moab, ouer againſt Bath-peor, but no man knoweth of his ſepulchre vnto this day.* 4. There is no dead carkaſe ſo lothſome as man is, the which both argueth the neceſſitie of buriall, and how ouglie we are in the ſight of God, by reaſon of ſinne. 5. The bodie

muſt

must rise againe out of the earth, that it may be made a perpetuall mansion house for the soule to dwell in. 6. The bodies of the faithfull are the temples of the holy Ghost, and therefore must rise againe to glory. 7. Buriall is a testimonie of the loue, and reuerence we beare to the deceased.

A funerall ought to be solemnized after an honest, and ciuile maner: namely, agreeable to the nature, and credit as well of those which remaine aliue, as them which are dead. Concerning the liuing, they must see that 1. Their mourning be moderate, and such, as may well expresse their affection and loue to the partie departed. Ioh. 11.34. *He said, Where haue ye laid him? they answered, Lorde, come and see.* vers. 35. *Then Iesus wept. And* (v. 36.) *the Iewes saide, Beho'd how he loued him.* 2. They must auoid superstition, and not surmize that funeral ceremonies are auaileable to the dead. Such are the rites of the Church of Rome; as to be buried in a Church, especially vnder the altar, and in a Friars coole. 3. They ought to take heed of superfluous pompe, and solemnities. For of all ostentations of pride, that is most foolish, to be boasting of a loathsome and a deformed corpes. Esa. 22.15, 16. *Thus saieth the Lord God of hostes, Go, get thee to that treasurer, to Shebnah the steward of the house, and say, what hast thou to do here? and whome hast thou here? that thou shouldest here hewe the out a sepulchre, as he that heweth out his sepulchre in an hie place, or that graueth an habitation for himself in a rocke.*

To this commandement belongeth these duties. 1. Before the vintage or harueſt, we ought to permit any man, for the repressing of hunger, to gather grapes, or pluck off the eares of corne in the field. Deut. 23.24, 25. *When thou commest into thy neighbours vineyeard, then thou maiest eate grapes at thy pleasure, as much as thou wilt: but thou shalt put none in thy vessell. When thou commest into thy neighbours corne, thou maiest pluck the eares with thine hand, but thou shalt not moue a sickle to thy neighbours corne.* Matth. 12.1. *Iesus went on the Sabbath day through the corne, and his disciples were an hungred, and began to plucke the eares of the corne and to eate, &c.* 2. In the vintage, and time of harueſt, we ought neither to leaue the trees naked of grapes, nor rake vp after the reaping, eares of corne: but leaue the af-

ter gatherings for the poore. Leu. 23. 22. *When you reap the haruest of your land, thou ſhalt not vid clean the corners of thy field, whē thou reapeſt: neither ſhalt thou make any after gathering of thine haruest: but ſhalt leaue them vnto the poore, & to the ſtranger: I am the Lord your God.* Ruth. 2. 8. *Go to none other field to gather neither go from hence but abide here by my maidens.* v. 7. *So ſhe gleaned in the field vntill euening.*

III. Cōcerning the ſoule of our neighbour. 1 We muſt ſeek all meanes to win him to the profeſſion of Chriſtian religion. 1. Cor. 10. 33. *I pleaſe all men in all things, not ſeeking mine owne profite, but the profit of many, that they might be ſaued.* Hieb. 10. 24. *Let vs conſider one another, to prouoke vnto loue and to good works.* 2. We muſt liue amongſt men without offence. 1. Cor. 10. 32. *Giue no offence neither to the Iewes, nor to the Grecians, nor to the Church of God* 1. Cor. 8. 13. *If meat offend my brother, I will eate no fleſh while the world ſtandeth, that I may not offend my brother.* 3. The light of our good life muſt be, as a lanterne, to direct the waies of our neighbour. Act. 24. 14. *Thus I confeſſe vnto thee, that after the way (which they call hereſie) ſo worſhip I the God of my fathers, beleeuing all things which are written in the Law and the Prophets,* 15. *And haue hope towards god, that the reſurrectiō of the dead, which they themſelues looke for alſo, ſhall be both of iuſt and vniuſt.* 16. *And herein I endeuour my ſelfe to haue alway a cleare conſcience toward God, and toward men.* 4 If our neighbour offend, we are to admonith him. 1. Th. 5. 14. *We deſire you, brethren, admoniſh them that are vnruly: comfort the feeble minded, beare with the weake: be patient towards all men.* 5. If our neighbour runne the waies of Gods commandements (as Dauid ſpeaketh,) we ought to encourage him in the ſame.

IIII. We may referre ſuch things vnto this cōmandement, as appertaine to the peculiar preſeruation of euery ſeuerall mans life. 1. Recreation, which is an exerciſe ioyned with the feare of God, conuerſant in things indifferent, for the preſeruation of bodily ſtrength, and confirmation of the mind in holines. Eccl. 2. 2. *I ſaide of laughter, thou art mad. and of ioy, what is this that thou doeſt?* Eſa. 5. 12. *The harp, viol, timbrel, and pipe, and wine, are in their feaſts but they regard not the worke of the Lord, neither conſider the worke of his hands.* 1. Cor. 10. 7. *Neither be ye idolaters, as were ſome of them, as it is written: The people ſate down to eate*

and drinke, & roſe vp to play. Luk. 6.25. *Woe be to you that laugh: for ye ſhall waile & weep.* Deu. 12.7. *There ye ſhall eate before the Lord your God, & ye ſhall reioice in all that ye put your hands vnto, both ye & your houſholds, becauſe the Lord thy god hath bleſſed thee.* To this end hath the word of God permitted ſhooting. 1. Sam. 1.18. *He bade thē teach the childrē of Iudah to ſhoot, as it is writte in the booke of Iaſher.* And muſical cōſort. Neh. 7.67. *Beſides their ſeruants & maids, which were ſeuen thouſand, three hundreth, & ſeuen & thirty: they had two hūdreth & fiue & fourty ſinging men, & ſinging womē.* And putting forth of riddles. Iud. 14.12. *Samſon ſaid vnto them, I wil now put forth a riddle vnto you: & if you cā declare it me within ſeuen daies of the feaſt, & find it out, I will giue you thirty ſheetes, & thirty change of garments.* 13. *And they anſwered him, Put forth thy riddle that we may heare it.* 14. *And he ſaid vnto them, out of the eater came meate, & out of the ſtrong came ſweetnes: & they could not in three daies expound the riddle.* And hunting of wild beaſts. Cant. 2.15. *Take vs the foxes, the litle foxes which deſtroy the vines, for our vines haue ſmall grapes.* Laſtly, the ſearching out or contemplatiō of the works of God. 1. Kin. 4.33. *And he ſpake of trees from the cedar tree that is in Lebanō, euen vnto the hyſſop that ſpringeth out of the wall he ſpake alſo of beaſts, & of foules, & of creeping things, & of fiſhes.* II. Phyſick, the vſe whereof is holy, if before the receit of it, a man craue remiſſion of his ſinnes, & repoſe his confidence only vpon God, not vpon the means. Mat. 9.2. *And lo, they brought vnto him a man ſick of the palſie lying on a bed. And Ieſus ſeing their faith, ſaid to the ſick of the palſie, Sonne be of good comfort: thy ſinnes are forgiuen thee.* 6. *Then he ſaid to the ſick of the palſie, ariſe, take vp thy bed and walke to thine houſe.* Ioh. 5.5. *A certaine man was there, which had bin diſeaſed eight & thirty yeres.* 8. *Ieſus ſaid vnto him, take vp thy bed & walke.* 14. *After that Ieſus found him in the temple, and ſaid vnto him, Behold, thou art made whole: ſinne no more, leſt a worſe thing come vnto thee.* 2. Chr. 16.12. *And Aſa in the nine and thirtieth yeere of his reigne was diſeaſed in his feete, & his diſeaſe was extreame: yet he ſought not the Lorde in his diſeaſe, but to the Phyſitians.* III. Auoiding of an iniurie, offered by ſome priuate perſon: this, if it bee againſt an vnrulie and vnſtayed aduerſarie, and the defence bee faultleſſe, is verie lawfull, and is ſo farre from a priuate reuenge,

that it is to be accounted a iust defence. The defence is then faultles, when a man doth so assault his aduersarie, as that he neither purposeth his owne reuenge, or his enemies hurt, but onely his alone safety from that imminent danger.

CHAP. 26. *Of the seuenth commandement.*

THe seuenth commandement sheweth how wee may preserue the chastitie of our selues, and of our neighbour. The wordes are these.

Thou shalt not commit adulterie.

The rèsolution.

Adulterie. To commit adultery, signifieth as much, as to doe any thing, what way soeuer, whereby the chastitie of our selues, or our neighbours may be stayned. Mat.5.28.

The negatiue part.

Thou shalt no way either hurt, or hinder thy neighbours chastitie. In this part are prohibited.

I. The lust of the heart, or the euill concupiscense of the flesh. Mat.5.28. *I say vnto you, whosoeuer looketh on a woman to lust after her, he hath alreadie committed adulterie with her in his heart.* Coloss. 3.5. *Mortifie your members which are on earth: fornication, vncleannesse, the inordinate affection, euill concupiscense.*

II. Burning in the flesh, which is an inward feruencie of lust, whereby the godly motions of the heart are hindred, ouerwhelmed, and, as it were with contrary fire, burnt vp. 1. Corin.7.9. *If they can not abstaine, let them marry: for it is better to marrie then to burne.*

III. Strange pleasures about generation, prohibited in the word of God: the which are many.

1. With beastes. Leuit. 18.23. *Thou shalt not be with anie beast, to be defiled therewith, neither shall any woman stand before a beast, to lie downe thereto: for it is an abomination.*

2. With the deuill, as witches doe, by their owne confession. For why should not a spirite as well haue society with a witch,

witch, as to eate meate.

3. With one of the same sexe. Leu.18.22. *Thou shalt not lie with the male, as one lieth with a woman: for it is abomination.* This is a sinne, which they commit, whome God hath giuen ouer into a reprobate sense. Rom. 1.26. *For this cause God gaue them vp to vile affections: for euen their women did change their naturall vse, into that which is against nature.* v.27. *And the men left the naturall vse of the woman, and burned in their lusts one toward another, and man with man wrought filthines.* It was the sinne of Sodom, Gen.19. where it was so common, that to this day it is tearmed Sodomie.

4. With such as be within the degrees of consanguinitie or affinitie, prohibited in the word of God. Leuit. 18.6. *None shall come neere to any of the kiared of his flesh, to vncouer her shame: I am the Lord.*

5. With vnmarried persons. This sinne is termed fornication. Deut.22.28. *If a man find a maid that is not betrothed, and take her and lie with her, and they be founde,* v.29. *Then the man that laid with her, shall giue vnto the maides father fiftie shekels of siluer: and she shalbe his wife, because hee hath humbled her: he can not put her away all his life.* 1. Cor. 10. 8. *Neither let vs commit fornication, as some of them committed fornication, and fell in one day one and twentie thousand.*

6. With those, whereof one is married, or at the least betrothed. This sinne is called adulterie: and God hath inflicted by his word the same punishment vpō them, which commit this sinne, after they be betrothed, as he doth vpon such as are alreadie married. Deut.22. 22. *If a man bee founde lying with a woman maried to a man, then they shall die euen both twaine: to wit, the man that laie with the wife, and the wife: so thou shalt put away euill from Israel.* v. 23. *if a maide bee betrothed to an husband, and a man finde her in the towne and lie with her,* v.24. *Then shall ye bring them both out vnto the gates of the same citie, and shall stone them to death with stones.* This is a marueilous great sinne, as may appeare, in that it is the punishment of idolatry. Rom. 1.23. *They turned the glory of the vncorruptible God, to the similitude of the image of a corruptible man, &c.* v.24. *Wherefore God gaue them vp vnto their hearts lusts, vnto vncleannesse.* Yea, this

ſinne is more heinous then theft. Prou.6.30. *Men doe not deſpiſe a theefe, when he ſtealeth to ſatisfie his ſoule when he is hungry:* v.32. *But he that committeth adulterie with a woman is deſtitute of vnderſtanding: he that doth it, deſtroyeth his owne ſoule.* Againe, the adulterer breaketh the couenant of mariage, which is gods couenant. Prou.2.17. *Which forſaketh the guide of her youth, and forgetteth the couenant of her God.* Adulterers diſhoneſt their owne bodies. 1.Cor.6.18. *Flee fornication, euery ſinne that a man doth, is without the bodie: but he that committeth fornication, ſinneth againſt his owne body.* And bereaue their neighbours of a great and vnrecouerable benefite: namely, of chaſtitie. As for the children, which are begotten in this ſort, they are ſhut out from that preheminence, which they otherwiſe might obteine in the congregation. Deut.23.2. *A baſtarde ſhall not enter into the congregation of the Lord: euen to his tenth generation ſhall he not enter into the congregation of the Lord.* Hee maketh his familie a ſtewes, as appeareth in Dauid, whoſe adulterie was puniſhed by Abſaloms lying with his fathers concubines. 2.Sam.16.21. *Achitophel ſaid to Abſolom, Go to thy fathers concubines, which he hath left to keepe the houſe.* Iob.31.9. *If mine heart haue bene deceiued by a woman, or if I haue laid wait at the doore of my neighbour: let my wife grind vnto another man: and let other men bow downe vpon her.* Mans poſteritie feeleth the ſmart of this ſinne. Iob.31.12. *This (adultery) is a fire that ſhall deuour to deſtruction, and which ſhall roote out all mine encreaſe.* To conclude, though this ſinne be committed neuer ſo cloſely, yet God will reueale it. Nomb.5. from the 12. verſ. to the 23. And it vſuallie hath one of theſe two, as companions: namely, dulneſſe of heart, or a marueilous horrour of conſcience. Hoſe. chap.4. verſ.11. *Whoredome, and wine, take away their heart.*

As for the Patriarkes Polygamie, or marrying of manie wiues, albeit it cannot be defended, yet it may be excuſed: either becauſe it ſerued to the enlarging of the nomber of mankinde, when there were but fewe: or at the leaſt, to the propagation of the Church of God.

7. With man and wife. They abuſe their libertie, if they know

know ech other ſo long as the woman is in her flowers. Ezek. 22.10. *In thee haue they diſcouered their fathers ſhame: in thee haue they vexed her that was polluted in her flowers.* Leuit.18.19. *Thou ſhalt not goe vnto a woman to vncouer her ſhame, as long as ſhee is put a part for her diſeaſe.* Ezek.18.6. *If a man hath not lien with a menſtruous woman.* Againe, they ſinne if they liue together intemperately. Ambroſ. lib. de Philoſ. which Auguſtine citeth, lib.2. contra Iulian. ſaieth, that he committeth adultery with his wife, who in the vſe of wedlocke hath neither regard of ſeemelines nor honeſtie. Hierome in his 1. booke contra Iulianum, ſaith. A wiſe man ought to loue his wife in iudgement, not in affection. He will not giue the bridle vnto headſtrong pleaſure, nor headilie company with his wife. Nothing (ſaith he) is more ſhameleſſe, then to make a ſtrumpet of his wife.

8. Nocturnall pollutions, which ariſe of immoderate diet, or vnchaſte cogitations, going before in the day. Deutr. 23. 10. Onans ſinne (Gen.chap.38.verſe 8.) was not much vnlike theſe.

IIII. Effeminate wantonnes, whereby occaſions are ſought to ſtirre vp luſt. Gal. 5. 19. *The workes of the fleſh are manifeſt, which are adulterie, fornication, vncleannes, wantonnes.* Of this kinde are 1. eyes full of adulterie. 2. Pet.2. 14. *Hauing eyes full of adulterie, and that cannot ceaſe to ſinne.* 2. Idlenes. 2. Sam. 11.2. *When it was euening tide, Dauid aroſe out of his bed, and walked vpon the roofe of the Kings pallace: and from the roofe he ſawe a woman waſhing her ſelfe: and the woman was verie beautifull to looke vpon.* verſe 3. *And Dauid ſent, and inquired what woman it was: and one ſaide, Is not this Bathſheba, the daughter of Eliam, wife to Vriah the Hittite? Then Dauid ſent meſſengers, and tooke her away: and ſhe came vnto him, and he lay with her.* 3. Riotous and laſciuious attire. 1. Timothie 2.9. *The women ſhall aray themſelues in comely apparell, with ſhamefaſtneſſe and modeſtie, not with broydered haire, or golde, or pearles, or coſtly apparell, but (as becommeth women that profeſſe the feare of God) with good workes.* Eſay 3.16. *Becauſe the daughters of Zion are hautie, and walke with ſtretched out necke, and with wandring eyes, walking*

and minsing as they goe, and making a tinkling with their feete. ver. 17. *Therefore shall the Lord make the heades of the daughters of Zion balde, and the Lord shall discouer their secret partes.* vers. 18. *In that day shall the Lord take away the ornament of the slippers, and the caules, and the round tyres,* vers. 19. *The sweete balles, and the braceletes, and the bonners,* vers. 20. *The tyres of the heade, and the sloppes, and the headbandes, and the tablets, & the earings, the rings and the mufflers,* ver. 22. *The costlie apparell and the vayles, and the wimples, and the crisping pinnes,* vers. 23. *And the glasses, and the fine linnen, and the hoodes, and the launes.* And no meruaile if the Prophet be so sharpe against excessiue and wanton apparell: for this is 1. a lauish and prodigall wasting of the benefites of God, which might well be employed vpon better vses. 2. It is a testimonie, and as it were, the cognisance or ensigne of pride, whereby a man would haue him selfe in greater reputation, then an other. 3. It is a note of great idlenesse, and slothfulnesse. For commonly such as bestow much time in tricking and trimming them selues vp, do quite neglect other busines, and of all things, cannot away with paynes. 4. It argueth leuitie, in deuising euery day some new fashion, or imitating that, which others deuise. 5. It maketh a confusion of such degrees and callings, as God hath ordained, when as men of inferiour degree and calling, cannot be, by their attyre, discerned from men of higher estate. 4. Fulnes of bread and meate, which prouoke lust. Ezech. 16.45. *This was the iniquitie of thy sister Sodom, pride, fulnes of bread, and idlenes was in her, and in her daughters.* Luke 16.19. *There was a certaine rich man, which was clothed in purple and fine linnen, and fared well and delicately euery day.* Rom. 13.13. *Walke honestly, as in the day, not in gluttonie and drunkennes, neither in chambring and wantonnes.* 5. Corrupt, dishonest, and vnseemely talke. 1. Corinth. 15.33. *Erre not, euill talke corrupteth good maners.* Such are vaine loue songs, balladeſ, enterludes, and amorous bookes. This is the thing we are carefully to shunne, in the reading of Poets, yet so, as mariners doe in nauigation, who forsake not the sea, but decline, and flie from the rockes. 6. Lasciuious representations of loue matters, in playes and comedies. Ephes. 5.3,4. *Fornication, and all vncleannes,*

cleannes, let it not once bee named among you, as it becommeth Saintes, neither filthines, nor fooliſh talking, neither ieſting, which are things not comely. 7. Vndecent and vnſeemely pictures. 1. Theſſ.5.22. *Abſteine from all appearance of euill.* 8. Laſciuious daunſing of man and woman together. Marke 6.22. *The daughter of the ſame Herodias came in and daunced, and pleaſed Herod, &c.* 9. Companie with effeminate perſons. Prov.7.25. *Let not thine heart decline to her waies: wander thou not in her paths.*

V. To appoint ſome light or ſlight puniſhment, for adulterie, ſuch as that Romiſh Synagogue doth. For this is nothing elſe, but to open a gappe for other leud perſons, to run headlong in to the like impietie.

The Affirmatiue part.

Thou ſhalt preſerue the chaſtitie of thy neighbour. Chaſtitie is the puritie of ſoule and bodie, as much as belongeth to generation. The minde is chaſte, when it is free, or at the leaſt, freed from fleſhlie concupiſcence. The bodie is chaſte, when it putteth not in execution, the concupiſcences of the fleſh. 1. Theſſ. 4.3. *This is the will of God, euen your ſanctification, and that ye ſhould abſteine from fornication. verſ.* 4. *That euery one of you ſhould knowe, howe to poſſeſſe his veſſell in holines and honour, verſ.* 5. *And not in the luſt of concupiſcence, euen as the Gentiles, which know not God.* 1.Cor.7.34. *The vnmaried woman careth for the things of the Lord, that ſhe may be holie both in bodie and ſpirite.*

There are two eſpeciall vertues, which preſerue chaſtitie. Modeſtie, and Sobrietie. Modeſtie, is a vertue which keepeth in each worke an holy *decorum*, or comelines: and it is ſeene, 1. in the countenance and eyes, namely, when they neither expreſſe, nor excite the concupiſcence of the heart. Iob 31. 1. *I made a couenant with mine eyes, why then ſhould I thinke on a maide?* Gen.24.64. *Rebekah lift vp her eyes, and when ſhee ſawe Izhak, ſhe lighted downe from the camell.* verſe 65. *So ſhee tooke a vayle, and couered her face.* Prov.7.13. *Shee caught him, and kiſſed him, and with an impudent face, ſaide vnto him, &c.* 2. In

wordes: when a mans talke is decent, in ſpeaking of ſuch things, which through our ſinnes, we cannot but be aſhamed of. Gen.4.1. *Then Adam knewe Heuah his wife: who, &c.* Pſal. 51.1. *A Pſalme of Dauid, when the Prophet Nathan came vnto him, after he had gone in to Bath-ſheba.* Eſay 7.28. *In that day ſhall the Lord ſhaue with a raſor that is hired, euen by them beyonde the Riuer, by the King of Aſſhur, the head and the heare of the feete, and it ſhall conſume the bearde.* Iudges 3.24. *When hee was gone out, his ſeruants came: who ſeeing that the doores of the parlar were ſhut, they ſaid, Surely he couereth his feet,* (that is, he doth his eaſement) *in his ſommer chamber.* Againe, a mans talke muſt be lide and ſubmiſſe. Math.12.19. *Behold my ſeruant whome I haue choſen, he ſhall not ſtriue, nor crie, neither ſhall any man heare his voice in the ſtreetes.* Prou.10.19. *In many wordes there cannot want iniquitie: but he that refraineth his lippes, is wiſe.* And it is a note of a ſtrumpet to be a giglot, and loud tongued. Prouerbes 7.11. *Shee is babbling and loude.* In apparell, we muſt obſerue an holy comelines. Titus 2.3. *The elder woman muſt be of ſuch behauiour, as becommeth holines.* Holy comelines is that which expreſſeth to the eye the ſyncerities, that is, the godlines, temperance, and grauitie, either of man or woman. This decencie will more plainly appeare, if we conſider the endes of apparell, which are in nomber fiue. 1. Neceſſitie, to the end that our bodies muſt be defenced againſt the extreamitie of parching heate, and pinching colde. 2. Honeſtie, that that deformitie of our naked bodies might be couered, which immediately followed the tranſgreſſion of our firſt parents. 3. Commoditie, whereby men, as their calling, worke, and trade of life is different, ſo doe they apparell themſelues: and hence it is, that ſome apparell is more decent for certaine eſtates of men, then other. 4. Frugalitie, when a mans attire is proportionable to his abilitie and calling. 5. Diſtinction of perſons, as of ſexe, ages, offices, times, and actions. For a man hath his ſet artyre, a woman hers, a young man apparelled on this faſhion, an olde man on that. And therefore it is vnſeemely for a man to put on a womans apparell, or a woman the mans. Deutronomie 22.5. *The woman*

man shall not weare that which pertaineth to the man, neither shall a man put on womans rayment: for all that doe so, are an abomination to the Lord thy God.

To set downe precisely out of Gods word, what apparell is decent, is very hard: wherefore in this case, the iudgement and practise of modest, graue, and syncere men, in euery particular estate, is most to be followed, and men must rather keepe much within the bounds of measure, then to steppe one foote without the precinctes thereof. 4. Concerning the purging of excrements of nature, care must be had, that they be cast foorth in to some separate and close place, and there also couered. Deutr. 23. 14. *Thou shalt haue a place without the hoste, whether thou shalt resort.* verse 13. *And thou shalt haue a padle among thy weapons, and when thou wouldest sit downe without, thou shalt digge therewith, and returning, thou shalt couer thine excrements.* 14. *For the Lord thy God walketh in the midst of the campe to deliuer thee: therefore thine hoste shall be holie, that he see no filthie thing in thee, and turne away from thee.* 1. Sam. 24. 4. *And he came to the sheepe coats by the way, where there was a caue, and Saul went in to couer his feete.*

Sobrietie is a vertue, which concerneth the vsage of our diet in holines. For the better obseruation thereof, these rules may serue. 1. The chiefest at the banket, let him consecrate the meates to God, by saying grace. 1. Sam. 9. 13. *The people will not eate, till he* (that is, Samuel) *came, because hee will blesse the sacrifice: and then eate they, that be bidden to the feast.* Marke 6. 39 *Hee commanded them to make them all sit downe by companies, vpon the greene grasse, &c.* verse 14. *And hee tooke the fiue loaues, and two fishes, and looked vp to heauen, and gaue thanks.* Acts 27. 25. *When he had thus said, he* (that is, Paul) *gaue God thankes in the presence of them all, and when he had broken breade hee beganne to eate.* 2. It is lawfull to furnish a table with store of dishes, not onely for necessitie, but also for the good entertainement of a friend, and for delight. Luke 5. 29. *Leui made him* (that is, Iesus) *a great feast in his owne house, where there was a great companie of Publicanes, and of other that sate at table with him.* Psal. 104. 15. *He giueth wine that maketh glad the*

the heart of man, and oyle to make the face shine, and bread that strengtheneth mans heart. Iohn 12.2. *There they made him a supper, and Martha serued, but Lazarus was one of them that sate at table with him.* verse 3. *Then tooke Marie a pound of ointment of Spikenarde, very costly, and annointed Iesus feete.* III. Choose the lower roume at a banquet, and rather then be troublesome, sit as the master of the feast assigneth thee. Luke 14.7. *He spake a parable to the guestes, when he marked howe they chose out the chiefe roumes, and said,* verse 8. *When thou shalt be bidden of any man to a wedding, set not thy selfe downe in the chiefest place, least a more honourable man then thou be bidden of him.* verse 9. *And he that bade both him and thee, come and say, Giue this man roume.* verse 10. *But goe and sit downe in the lowest roume, that when he that bade thee, commeth, he may say vnto thee, Friend, sit vp higher.* Prou. 25.5. *Stand not in the place of great men, &c.* IIII. Man must eate at due times, not at vnseasonable houres. Ecclesiastes 10.16. *Woe to thee, O land, when thy princes eate in the morning.* verse 17. *Blessed art thou, O land, when thy princes eate in time.* V. Man must eate and drinke moderately, so that the bodie may receiue strength thereby, and the soule be more fresh and liuelie, to perfourme the actions of godlines. Luke 21.34. *Take heed to your selues, least at any time your hearts be oppressed with surfetting and drunkennesse.* Prou. 23.24. *To whome is woe? &c. Euen to them that tarrie long at wine, to them that goe and seeke mixt wine.* verse 3. *Looke not thou vpon the wine when it is red, and when it sheweth his colour in the cuppe, and goeth downe pleasantlie &c.* Prou. 25.16. *If thou hast founde honie, eate that is sufficient for thee, least thou be ouersull, and vomite.* Prou. 31.4. *It is not for Kinges to drinke wine, nor for princes strong drinke.* verse 5. *Least he drinke and forget the decree, and change the iudgement of all the children of affliction.* VI. We must then especiallie regarde these thinges, when we eate at great mens tables. Prou. 23.1. *When thou sittest to eate with a ruler, consider diligently what is before thee.* verse 2. *Put the knife to thy throate, if thou be a man giuen to thine appetite.* verse 3. *Be not desirous of his daintie meats: for it is a deceiuable meate.* VII. Godlie mirth at meate is tollerable. Actes 2.46. *They did eate their meate together with gladnesse and singlenesse of heart.* VIII. Table talke (according

ding as occasion of talke is offered) must be such as may edifie. Such was Christes talke at the Pharises table. Luke 14. from the 1. verse to the 16. verse. IX. See that after the banquet ended, the broken meate be not lost, but reserued. Iohn 6.12. *When they were satisfied, he said vnto his disciples, gather vp the broken meate which remaineth, that nothing be lost.* X. At a feast leaue somewhat. Ruth 2.14. *She did eate, and was sufficed, and left thereof.*

Chastitie is double: one of single life, another in wedlocke. They that are single, must I. with great care keepe their affections, and bodies in holinesse. Psalme 119.9 *Howe shall a yong man purge his wayes? by directing the same after thy worde.* 1. Ioh. 2.13. *I write vnto you, fathers, because ye haue knowen him, that is from the beginning. I write vnto you young men, because ye haue ouercome that wicked one.* verse 14. *I write vnto you babes, because ye haue knowen the Father.* Eccles.12.1. *Remember thy Creator, in the dayes of thy youth, whiles the euill dayes come not, nor the yeeres approch, wherein thou shalt say, I haue no pleasure in them.* II. They must fast often 1.Cor.9.27. *I beate downe my bodie, and bring it into subiection, least by any meanes, after I haue preached to others, I my selfe should be reprooued.* III. They must take heed they burne not in lust: for, 1.Cor.7.9. *It is better to marrie then to burne.*

Chastitie in wedlocke, is when the holie and pure vse of wedlocke is obserued. Heb.13.4. *Marriage is honourable among all, and the bed vndefiled: but whoremongers and adulterers God will iudge.* To preserue puritie in wedlocke, the cautions are profitable. I. Contractes must be in the Lorde, and with the faithfull onely. Mal.2.11. *Iudah hath transgressed, and an abomination is committed in Israel, and in Ierusalem: for Iudah hath defiled the holinesse of the Lorde, which he loued, and hath married the daughter of a strange god.* 1. Cor.7.9 *If her husband be dead, she is at libertie to marrie with whome she will, onely in the Lord.* 2. Both parties must separate them selues in the time of a womans disease, and at appointed fastes. Ezech.18.6. 1.Cor.7.5. *Defraude not one another, except it be with consent for a time, that ye may giue your selues to fasting and prayer, and againe come together, that Satan tempt you not for your incontinencie.* III. Wedlocke must

be

be vsed rather to suppresse, then to satisfie that corrupt concupiscence of the flesh, and especially to enlarge the Church of God. Rom. 13. 14 *Put on the Lord Iesus Christ, and take not care of the flesh, to satisfie the lusts thereof.* 1111. It must be vsed with prayer and thankesgiuing. 1. Tim. 4. 3, 4.

CHAP. 27. *Of the eight commandement.*

THis commaundement concerneth the preseruation of our neighbours goods. The wordes are these.

Thou shalt not steale.

The Resolution.

Steale. To steale, is properly to conuey any thing closely from another. Gene. 31. 20. *Iaakob stole away the heart of Laban the Aramite.* In this place it signifieth generally, to wish that which is another mans, to get it by fraude, and any way to impaire his wealth.

The Negatiue part.

Thou shalt neither be wanting to preserue, nor a meanes to hinder or hurt thy neighbours goods. In this place these sinnes are forbidden.

I. Inordinate liuing, whether it be in no set calling, or idlely, wherein by neglecting their dueties, such persons misspend their time, goods, and reuenues. 2. Thes. 2. 11. *We heare that there are some among you, which walke inordinately, and worke not at all, but are busie bodyes.* Gene. 3. 19. *In the sweate of thy browes shalt thou eate thy bread, till thou returne to the earth.* 1. Tim. 5. 8. *If there be any that prouideth not for his owne, especially for them of his housholde, he denieth the faith, and is worse then an Infidell.*

II. Vniust dealing, the which is either in heart, or deede. Vniust dealing in heart, is named couetousnesse. Matth. 15. 19. *Out of the heart come euill thoughtes, murthers, adulteries, fornications, thefte, &c.* Couetousnesse is idolatrie. Eph. 5. 5. *We know that no couetous person, which is an idolatour, shall enter into the kingdome of Christ and of God.* Yea, it is the very roote of all euill. 1. Tim. 6. 9. *The loue of money is the roote of all euill, which while*

whileſt some luſted after, they erred from the faith, and pearced them ſelues through with many ſorowes.

Vniuſt dealing in deede, is in bargaining, or out of bargaining. Vniuſt dealing in bargaining, hath many branches. 1. Theſſ. 4. 6. *Let no man oppreſſe, or deceiue his neighbour in a bargaine, for God is the auenger of all ſuch things.* 1. To ſell, or bargaine for that which is not saleable. Of this kinde, 1. Is the gift of the holy Ghoſt, which can not be bought with money. Actes 8.18. *When Simon ſawe, that through laying on of the Apoſtles handes, the holy Ghoſt was giuen, he offered them money,* 19. *Saying, giue me alſo this power, that on whom ſoeuer I lay the handes, he may receiue the holy Ghoſt.* 20. *Then Peter ſaide vnto him, thy money periſh with thee, becauſe thou thinkeſt that the gifte of God may be obtained with money.* 2. Church goods are not saleable. Therefore it is not to be allowed, for men to ſell or alienate them from the Church. Prou. 20. 25. *It is deſtruction for a man to deuoure that which is ſanctified, and after the vowes to enquire.* Malach. 3. 8. Church goods are the poſſeſſion of the Lord. 3. Whatſoeuer is vnprofitable either to the Church, or common weale, muſt not be ſold.

11. All coloured forgerie and deceite in bargaining. Luk. 19.8. *Zacheus ſtoode foorth, and ſaid vnto the Lord, Beholde, Lorde, the halfe of my goods I giue to the poore: and if I haue taken ought from any man by forged cauillation, I reſtore it foure folde.* This deceite is vſed, 1. when men ſell that, which is counterfaite, for good: as copper for golde, and mingle any wayes bad with good, making shewe onely of the good. Amos 8.4,5, 6. *Heare this, ye that ſwallowe vp the poore, ſaying, when will the newe moneth be gone, &c. that we may ſell the refuſe of the wheat.* 11. When men falſifie meaſures and weightes. Deut. 25.13. *Thou ſhalt not haue in thy bagge two manner of weightes, a great and a ſmall.* 14. *But thou ſhalt haue a right and a iuſt weight: a perfite, and a iuſt meaſure ſhalt thou haue.* Leuit. 13. 35. *Ye ſhall not doe vniuſtly in iudgement, in line, in weight, or in meaſure.* 36. *Ye ſhall haue iuſt balances, true waightes, a true Epha, and a true Hin.* Amos 8. 4. *Heare this, ye that ſay, when will the Sabbath be gone, that we may ſell corne, and make the Epha ſmall, and the ſtekell great, and falſifie the weightes by deceite.*

111. When

III. When the buyer concealeth the goodneſſe of the thing, or the ſeller the faults of it, and blindfoldeth the trueth with counterfet ſpeeches. Mat. 7. 12. *Whatſoeuer ye would that men ſhould doe to you, euen ſo doe to them: for this is the Lawe and the Prophets.* Prou. 20. 14. *It is naught, it is naught, ſaith the buyer: but when he is gone apart, he boaſteth.*

IIII. When in buying and ſelling the people are oppreſſed. And this is, 1. When the iuſt price of things is raiſed. For in bargaining, it is not lawfull to purſe one penny, without the giuing of a peniworth. 2. Sale vpon a ſet day, which is, whē day is giuen, that the price may be dearer. For what is this, I pray you, but to ſell time, & to take more of our neighbor, thē right. 3. To ingroſſe, which is to buy vp al of one cōmodity into thine owne handes, that when no other hath any of the ſame, thou maieſt ſell it at thine owne price. 4. To become bankerupt, that thou muſt be enriched by the domages, and goods of other men. 5. Not to reſtore that, which was lent to one, pledged to him, or found by him. Ezech. 18. 7. *Neither hath oppreſſed any, but hath reſtored the pledge to his debtour: he that hath ſpoyled none by violence, &c.* 6. To delay any kinde of reſtitution, from one day to another. Prou. 3. 28. *Say not to thy neighbour, Depart, and come againe, to morowe I will pay you, when thou maiſt doe it then.* Pſal. 37. 21. *The wicked man borroweth, and payeth not againe, but the righteous is merciſull, and lendeth.* 7. To practiſe vſurie. Pſal. 15. 5. *Which hath not put his money to vſurie.* Exod. 22. 25. *If thou lendeſt money to my people, to the poore man which dwelleth with thee, be it not to him as an vſurer, lay not vſury vpon him.*

Vſury is a gaine exacted by couenant, aboue the principall only in lue, and recompence of the lending of it. Vſurie being conſidered as it is thus deſcribed, is quite contrary to Gods word, and may very fitly be termed, biting lucre. Exod. 22. 14. *If any man hath borowed any thing of another, whatſoeuer is hurt or dieth, if the owner of the thing be not preſent, let him be recōpenſed.* 15. *If he be preſent, recompenſe him not: if it be hired for a price, it is ſo'd for the ſame price.* Exo. 18. 8. *He hath not giuen to vſury, neither hath taken increaſe.* 2. Cor. 8. 13. *Neither is it, that other men ſhould be eaſed, and you grieued,* 14. *But vpon like condition at this time,*

your

your abundance ſupplieth their lacke, that alſo their aboundance may be for your lacke: that there may be equalitie.

Laſt of al, when a man deteineth the labourers wages. Iam. 5.4. *Behold, the hire of the labourers (which haue reaped your fieldes, which is of you kept backe by fraud) crieth, and the cryes of them which haue reaped, are entred into the eares of the Lord of hoſtes.*

Vniuſt dealing out of bargaining, is likewiſe manifolde. I. To pronounce falſe ſentence or iudgement for a rewarde, either proffered, or promiſed. Iſay 1.23. *Thy princes are rebellious, and companions of theeues: euery one loueth giftes, and followeth after rewardes: they iudge not the fatherles, neither doeth the widowes cauſe come before them.* This is the Lawyers and Iudges ſinne. II. To feede, or clothe ſtout and luſtie roges or beggers. 2. Theſſ. 3.10. *When we were with you, we enioyned you this, that if any would not labour, the ſame ſhould not eate.*

What then, thinke you, muſt thoſe licenced roges, and beggers by authoritie, I meane, all idle Monkes, and Abby-lubbers haue? Socrates in the Tripartite hiſtorie, ſaith plainely, that *that Monke which laboureth not with his handes, is no better then a theefe.* III. Gaming for money and gaine. For thou mayeſt not enrich thy ſelfe by impoueriſhing thy brother. This gaming is worſe farre then vſurie, and in a ſhort while will more enrich a man. IIII. To get money by vnlawfull artes: ſuch are Magicke, Iudiciall Aſtrologie, Stage playes, and ſuch like. Epheſ. 4 28. *Let him that hath ſtollen, ſteale no more, but rather let him labour, working with his owne handes the thing that is good, that he may giue vnto him that hath neede.* Deuteron. 18.11. Epheſ. 5.3. 1. Theſſ. 5.22. *Abſteine from all appearance of euill.* V. To filch and pilfer the leaſt pinne, or point from another. Marke 10.19. *Thou ſhalt not ſteale, thou ſhalt not hurt any man.* Rom. 3.8. *And (as we are blamed, and as ſome affirme that we ſay,) why doe we not euill, that good may come thereof? whoſe damnation is iuſt.* VI. To remooue auncient boundes. Prou. 22.28. *Thou ſhalt not remooue the auncient boundes, which thy fathers haue made.* Hoſe 5.8. *The Princes of Iudah are like them which remooue the boundes.* VII. To ſteale other mens ſeruants, or children, to commit ſacrilege, or robberie. 1. Timoth. 1.10. *To whoremongers, buggerers, and*

menstealers. Iosh.7.19. *Achans theft.* 1. Cor. 6. *Neither theeues, nor couetous persons, nor robbers, &c. shall inherite the kingdome of God.* For robberies, these sortes of men especially are famous. Theeues by the Queenes high wayes, Pirates vpon the seas, Souldiers not content with their pay, and whosoeuer they be, that by maine force take that, which is none of their owne. Luke 3. 14. *The souldiers asked him, saying, what shall we doe? he said, Doe violence to no man, neither accuse any falsely, and be content with your wages.* VIII. To conspire with a theefe, whether by giuing aduice howe he may compasse his enterprize, or by concealing his facte, that he be not punished. Prou. 29. 24. *He that is partaker with a thiefe, hateth him selfe, and he that beareth cursing, and discouereth it not.*

The punishment of theft, may at the discretion of the Iudge be sometimes aggrauated, as he seeth the qualitie of the offence to be. Therefore theeues sometimes are punished with death.

Nowe if any man obiect, that the Iudiciall Lawe of God, doeth onely require the restitution thereof, foure folde for such an offence: I answere, that the ciuil magistrate, when he seeth some one, or many offences to increase, he may by his authoritie encrease the ciuill punishment due to that sinne. Nowe it is manifest, that the sinne of theft is farre more grieuous in our common weale, then it was among the Iewes. For, first the inhabitants of this common weale, are generally by many degrees poorer then the Iewes were: Therefore to steale a thing, but of some small value, from one in this countrie, doeth more endammage him, then a thing of great value would haue done the Iewes.

Againe, the people of this countrey are of a more stirring, and fierce disposition: the which maketh theeues to be more outragious with their robberies, ioyning violence, and the disturbance of the publique tranquillitie of the countrey: whereof more regard ought to be had, then of one priuate mans life.

The Affirmatiue part.

Thou shalt preserue and increase thy neighbours goods. To this are

are required theſe that followe.

I. A certaine calling: wherein euery man, according to that gift which God hath giuen him, muſt beſtowe him ſelfe honeſtly, to his owne, and neighbours good. 1. Corinth. 7. 24. *Let euery man, wherein he was called, therein abide with God.* Epheſians 4. 28. 1. Peter 4 10. *According as euery man hath receiued a gifte, ſo let him adminiſter to another, that ye may bee good diſpenſers of the manifolde graces of God.* Galat. 5. 13. *In loue ſerue one another.*

II. The true vſe of riches, and all the goods a man hath: to which belong two vertues. Contentation and thriftineſſe.

Contentation is a vertue, whereby a man is well pleaſed with that eſtate, wherein he is placed. 1. Tim. 6. 6. *Godlineſſe is great gaine, with a contented minde: 7. for we brought nothing into the worlde, neither ſhall we carrie any thing out of the worlde. But, hauing foode and raiment, let vs be content.* Philip. 4. 11. *I haue learned, in whatſoeuer eſtate I am, therewith to be content.* verſe 12. *I can be abaſed, and I can abound, euery where in all things I am inſtructed, both to be full, and to be hungrie, and to abound, and to haue want.* Matth. 6. 11. *Giue vs this day our daily bread.* Hebr. 13. 5. *Let your converſation be without couetouſneſſe, and be content with the thinges which you haue: for he ſaith, I will not forſake thee, nor leaue thee.*

Thriftineſſe or frugalitie, is a vertue, whereby a man carefully keepeth his goods which he hath gotten, and imployeth them to ſuch vſes, as are both neceſſarie and profitable. Prouerbes 5. 15. *Drinke the water of thy ciſterne, and of the riuers out of the middes of thine owne well.* verſe 16. *Let thy fountaines flowe foorth, and the riuers of waters in the ſtreetes.* verſe 17. *Let them be thine owne, yea, thine onely, and not the ſtrangers with thee.* Prouerbes 21. 5. *The thoughtes of the diligent doe ſurely bring abundance.* verſe 17. *He that loueth paſtime, ſhall be a poore man, and he that loueth wine and oyle ſhall not be rich.* Prou. 12. 27. *The deceitfull man roſteth not that which hee hath taken in hunting: but the riches of the diligent are precious.* Iohn 6. 12.

IIII. To ſpeake the trueth from the heart, and to vſe an

harmeleſſe ſimplicitie in all affaires. Pſalme 15.2. *He that walketh vprightly, and worketh righteouſnes, he that ſpeaketh the trueth in his heart.* Gen. 23.15. *Ephron ſaid to Abraham, The land is worth foure hundreth ſhekels of ſiluer, what is that betweene me and thee? burie therefore thy dead.* verſe 16. *So Abraham hearkened to Ephron, and Abraham weighed to Ephron the ſiluer, which he had named in the audience of the Hittites, euen foure hundreth ſhekels of currant money among marchants, &c.*

IIII. Iuſt dealing, 1. Theſſalonians 4.6. Of this there are many kindes.

I. In buying and ſelling, in ſetting and hyring of Farmes, tenements, landes: in marchandize, and all manner of commodities, men muſt racke nothing, but keepe a iuſt price. A iuſt price is then obſerued, when as the thinges prized, and the price giuen for them, are made equall, as neere as may be. For the obſeruation of this equalitie, theſe foure rules are to be conſidered: for by them all bargaines muſt be ordered. I. There muſt be a proportion and equalitie in all contractes: the which will then be, when as the ſeller doeth not value the thing, onely according to his owne paines, and coſtes beſtowed vpon it, but alſo ſeeth what profite it may be to the buyer, and in what neede he ſtandeth of it. Leuiticus 25.14. *When thou ſelleſt ought to thy neighbour, or buyeſt ought at his handes, ye ſhall not oppreſſe one another:* verſe 15. *But according to the number of yeeres after the Iubile, thou ſhalt buy of thy neighbour. Alſo according to the number of yeeres of thy reuenues he ſhall ſell vnto thee.* verſe 16. *According to the number of yeeres thou ſhalt increaſe the price thereof: and according to the fewneſſe of yeeres, thou ſhalt abate the price of it: for the number of fruites doeth he ſell vnto thee.* II. They muſt be squared according to the lawe of nature, the ſumme whereof Chriſt propoundeth in theſe wordes: *Whatſoeuer ye would that men ſhould doe to you, doe the ſame vnto them.* III. The bond of nature muſt be kept, which bindeth him that receiueth a benefite, and maketh a lawfull gaine of another mans goods, that he being once enriched, ſhall make a proportionable and naturall recompence, euen aboue the principall. IIII. Men muſt communicate and make vſe of their goods,

with

with that caueat which Paul giueth. 2.Cor.8.13. Not ſo to beſtowe them, *as that others may be eaſed, and they greeued*: or contrariwiſe.

II. Men muſt make ſale of ſuch thinges, as are in their kinde ſubſtantiall, and profitable.

III. They muſt vſe iuſt weightes and meaſures. Deut. 25.13. *Thou ſhalt not haue in thy bagge two manner of weightes, a great, and a ſmall: but thou ſhalt haue a right and iuſt weight, a perfect and iuſt meaſure ſhalt thou haue.* Ezech. 45. 10. *Ye ſhall haue iuſt balances, a true Ephah, and a true Bath.* Micah 6. 11. *Shall I iuſtifie the wicked balances, and the bagge of deceitefull weightes?*

IIII. He that hyreth any thing, muſt not onely pay the appointed hire, but make that which he hired, good, if ought but good come vnto it, by his default. Exod.22.14,15. *If a man borrowe any thing of his neighbour, and it be hurt, he ſhall ſurelie make it good, &c.*

V. The pledge or pawne ought to be redeemed, and if it be of important neceſſitie, as that which preſerueth the life of our neighbour, it muſt be reſtored to him incontinentlie. Exod. 22. 26. *If thou take thy neighbours rayment to pledge, thou ſhalt reſtore it againe before the ſunne goe downe, for that is his couering onely.* Deut.24.6. *No man ſhall take the nether or vpper milſtone to pledge: for this gage is his liuing.* Neither may a man in a pledge be his owne caruer, but he muſt take ſuch an one, as is offered. Deuteronomie 24. 10. *When thou ſha't aske againe of thy neighbour any thing lent, thou ſha't not goe into his houſe to fet his pledge.* verſe 11. *But thou ſhalt ſtand without, and the man that borrowed it of thee, ſhall bring the pledge out of the doores vnto thee.* verſe 12. *Furthermore, if it be a poore bodie, thou ſhalt not ſleepe with his pledge,* verſe 13. *But ſha't reſtore him the pledge, &c.*

VI. To become ſuretie onely for men that are honeſt, and very well knowen: and that warily with much deliberation. Prou. 11. 15. *He ſhalbe ſore vexed, that is ſuretie for a ſtranger. And he that hateth ſuretiſhippe is ſure.* Prou. 17. 18. *A man deſtitute of vnderſtanding toucheth the hand, and becommeth ſuretie for his neighbour.* Prouerbes 22. 26. But if it be ſo that a man

haue intangled him selfe by suretiship, the best way is to craue his creditours fauour, by his owne humble suite, and the instant request of his friendes. Prou. 6.1. *My sonne, if thou be suertie for thy neighbour, and hast stricken handes with the straunger,* verse 2. *Thou art snared with the wordes of thy mouth, thou art euen snared with the wordes of thine owne mouth.* 3. *Doe this now, my sonne, and deliuer thy selfe, seeing thou art come into the hand of thy neighbour, goe, and humble thy selfe, and sollicite thy friendes.* verse 4. *Giue no sleepe to thine eyes, nor slumber to thine eye liddes.* verse 5. *Deliuer thy selfe, as a doe from the hande of the hunter, and as a bird from the hand of the fouler.*

VII. All iust couenants and promises, though they be to our hinderance, must be performed. Psal. 15.4. *Which sweareth to his hurt, and changeth not.* Prov. 25.14. *A man that boasteth and keepeth not promise, is like cloudes and winde without rayne.* Iudges 1.24. *The spies sawe a man come out of the citie, and they said vnto him, Shewe vs, we pray thee, the way into the citie, and wee will shewe thee mercy.* verse 25. *And when they had shewed him the way into the citie, they smote the citie with the edge of the sworde, but they let the man and all his housholde depart.*

VIII. To lende that we doe, freelie. Luke 6.35. *Lende, looking for nothing againe, and your reward shall be great.* And when we borow, we must be carefull to make restitution; euen, if neede be, with the sale of our owne goods. 2. King. 4.1,2,3,4,5,6,7. *Here the wife of the sonnes of the Prophets selleth her oyle, which God sent by the hande of Elisha, to pay her creditour.*

IX. To restore that, which is committed to our custodie, without delay. Matth. 21.41. *He will destroy those euill husbandmen, and let out his vineyardes to others, which shall deliuer him the fruites in their seasons.* Prouerbes 3.28. But if such a thing be lost, not by our default, we are not vrged to repaye it. Exod. 22.7. *If a man deliuer his neighbour money, or stuffe to keepe, and it be stollen out of his house, if the thiefe be found, he shall pay the double.* verse 8. *If the thiefe be not found, then the master of the house shall be brought before the Iudges, to sweare whether hee*

haue

haue put his hand to his neighbours goods or no.

X. That which a man findeth, is to be kept in his owne hand, if the true owner can not be heard of: but if he be, he must restore it. Deutr. 22. 1. *Thou shalt not see thy brothers oxe, nor his sheepe go astray, and withdraw thy selfe from them, but shalt bring them againe vnto thy brother.* 2. *If he be not neere vnto thee, or thou knowe him not, thou shalt bring it into thine house, and it shall remaine with thee, vntill thy brother seeke after it, then shalt thou deliuer it to him againe.* 3. *So shalt thou doe with all lost things.*

XI. To get our owne, we may, if we can not doe otherwise, sue our neighbour in lawe. But we must followe our suites in an holie manner, and with these circumstances. I. In all suites, we must not doe any thing, that may preiudice the profession of christian religion. Therefore all suiters in lawe, offend, when they trust more in man, then in God, and make their religion a iest to worldlings, partly by striuing about things of small importance: and partly by not admitting any conditions of reconciliation. 1. Cor. 6. 1. *Dare any of you, hauing businesse against another, be iudged vnder the vniust, and not vnder the Saintes?* II. Lawe must be the last remedie, as a desperate medicine is the last remedy the physitian vseth. We must assay all meanes possible, before we vse this, especially to a brother. 1. Cor. 6. 7. *There is vtterly a fault among you, because ye goe to Lawe one with another: why rather suffer ye not wrongs? why rather susteine ye not harme?* III. In all suites of lawe, we must be mindefull of the lawe of charitie, and not so much endevour to maintaine our owne right, as to recall our brother, which erreth, into the right way.

CHAP. 28. *Concerning the ninth commandement.*

THe ninth commaundement belongeth to the preseruation of our neighbours good name. The wordes are these.

Thou shalt not beare false witnes against thy neighbour.

The Exposition.

Thou shalt not beare. That is, answere when thou art asked before a iudge. Deut.19.17. *Then both the men which striue together, shall stand before the Lord, euen before the Priests and the Iudges which shalbe in those daies.* 18. *And the Iudges shall make diligent inquisition, and if the witnesse be founde false, and hath giuen false witnes against his brother.*

Witnesse. By a figure, signifieth euery word whereby the credit and estimation of our neighbour is either impaired or diminished.

The negatiue part.

Thou shalt not diminish or hurt the good name and estimation of thy neighbour.

Here is forbidden.

I. Enuie; disdaine of others; desire of a mans owne glory. 1.Tim.6.4. *Hee is puft vp, and knoweth nothing, but doteth about questions, and strife of wordes, whereof commeth enuie. strife, raylings.* 1.Pet.2.1. *Wherefore laying aside all malitiousnes, and all guile, and dissimulation, and enuie, and all euill speaking.* Mat.21.15. *But when the chiefe Priests and Scribes sawe the marueiles that hee did, and the children crying in the Temple, and saying, Hosanna the sonne of Dauid, they disdained.*

II. Euill suspicions. 1.Tim.6.4. 1.Sam.17.28. *And Eliab his eldest brother heard when he spake vnto the men, and Eliab was very angry with Dauid, and saide, Why camest thou downe hither? and with whome hast thou left those fewe sheepe in the wildernes? I know thy pride, and the malice of thine heart.* Act. 28. 4. *Nowe when the Barbarians saw the worme hang on his hand, they said among themselues, this man surely is a murtherer, whome though he hath escaped the sea, yet vengeance hath not suffered to liue.* Here are cõdemned, hard censures and sinister iudgementes against our neighbour. Mat.7.1. *Iudge not, that ye be not iudged:* v.2. *For with what iudgement ye iudge, ye shalbe iudged: and with what measure ye mete, it shalbe measured to you againe.* These iudgements which Christ forbiddeth, are priuate and reprochful or slaunderous iudgements: namely, when either a good or an indifferent action is interpreted to the worse parte: or when a light offence

fence is made hainous through euill will, without all deſire either to amend, or to couer the ſame. Act. 2.13. *And others mocked, and ſaid, they are full of newe wine.* 14. *But Peter ſtanding with the eleuen, lift vp his voice, and ſaid vnto them, Ye men of Iudea, and all ye that inhabite Ieruſalem, be this knowne vnto you, and hearken vnto my wordes.* 15. *For theſe are not drunken, as ye ſuppoſe, ſince it is but the third houre of the day.* 1. Sam. 1.13. *For Hannah ſpake in her heart, her lippes did mooue onely, but her voice was not heard, therefore Eli thought that ſhee had bene drunken.* But we muſt know, that there are three kindes of Iudgements, which are not forbidden by this commandement of Chriſt. The firſt is, the miniſterie of the Goſpell, which iudgeth and reproueth ſinne. The ſecond is, the iudgement of the Magiſtrate. The third is, the iudgement of a friend admoniſhing vs: as when he ſaith, Abſtaine from the company of ſuch a man, for I know him to be a drunkard.

III. A relation of the bare wordes onely, and not of the ſenſe and meaning of our neighbor. Mat. 26 59. *Now the chiefe Prieſtes and the Elders and all the whole councell, ſought falſe witnes againſt Jeſus, to put him to death:* 60. *But they found none, and though many falſe witneſſes came, yet found they none: but at the laſt came two falſe witneſſes,* 61. *And ſaide, This man ſaide, I can deſtroy the Temple of God, and build it in three daies.* In deede Chriſt ſaide ſome ſuch thing in wordes, as appeareth. Ioh. 2. 19. *Ieſus anſwered, and ſaid vnto them, Deſtroy this temple, and in three dayes I will raiſe it vp againe.*

IIII. To pronounce vniuſt ſentence in iudgement, to reſt in one witneſſe, to accuſe another wrongfully, to bewray a mans cauſe by colluſion. 1. King. chap. 21. verſ. 12. *They proclaimed a faſt, and ſet Nabaoth among the chiefe of the people.* verſ. 13. *And there came two wicked men, and ſate before him, and the wicked men witneſſed againſt Nabaoth in the preſence of the people, ſaying, Nabaoth did blaſpheme God and the King: then they caried him away out of the citie, and ſtoned him with ſtones that he died.* Deutr. chap. 17. verſ. 6. *At the mouth of two or three witneſſes ſhall he, that is worthy of death, die: but at the mouth of one witnes he ſhall not die.*

V. Openly to raiſe forged and hurtfull tales and reportes of

of our neighbour, or priuily to deuise the same. Roman.1.29. *Whisperers*, 30. *Backbiters, haters of God, proud, boasters, inuenters of euill things.* Leuit. 19.16. *Thou shalt not walke about with tales among thy people, thou shalt not stand against the blood of thy neighbour: I am the Lord.* 1. Tim.5.13. *And likewise also being idle, they learne to go about from house to house: yea, they are not onely idle, but also pratiers and busi-bodies, speaking things which are not comely.* To spread abroad flying tales, or to faine and adde any thing vnto them. Prou.26.20. *Without wood the fire is quenched, and without a talebearer strife ceaseth.* 21. *As a cole maketh burning coles, and wood a fire, so the contentious man is apt to kindle strife.* 22. *The words of a talebearer are as flatterings, and they goe downe into the bowels of the bellie.* 2.Cor. 12. 20. *For I feare least when I come, I shall not find you such as I would, and that I shall be found to you such as I would not, and least there be strife, enuying, wrath, contentions, backbitings, whisperings, swellings, and discord among you.* To receiue or beleeue those tales which we heare of others. Exod. 23.1. *Thou shalt not receiue a false tale, neither shalt thou put thine hand with the wicked, to be a false witnesse.* 1. Sam. chap.24. verf.10. *And Dauid said to Saul, wherefore giuest thou an eare to mens words, that say, Behold, Dauid seeketh euill against thee?*

VI. To accuse our neighbour, for that which is certaine and true, through hatred and with intent to hurt him. 1.Sam. chap. 22. verf. 9. *Then answered Doeg the Edomite (who was appointed ouer the seruants of Saul) and said, I saw the sonne of Ishai when he came to Nob, to Abimelech the sonne of Ahitub,* v.10. *Who asked counsell of the Lord for him, and gaue him vitailes, and he gaue him also the sword of Goliath the Philistim.* Of this deede Dauid thus speaketh. Psal.52.1. *Why boastest thou thy selfe in thy wickednes, O man of power? the louing kindnes of the Lord endureth daily.* verf.2. *Thy tongue imagineth mischiefe, and is like a sharpe rasor, that cutteth deceitfullie.* verf. 3. *Thou doest loue euill more then good: and lier, more then to speake the trueth.* v. 4. *Thou louest all words that may destroy, O deceitfull tongue.*

VII. To open or declare our neighbours secret to any man, especially if hee did it of infirmitie. Matth. chap. 18. verf.

verſ.15. *Moreouer, if thy brother treſpaſſe againſt thee, goe and tell him his fault betweene thee and him alone: if he heare thee, thou haſt wonne thy brother.* Prouerb. 11.13. *He that goeth about as a ſlanderer, diſcouereth a ſecret: but he that is of a faithfull heart concealeth a matter.*

VIII. All babling talke and bitter wordes. Epheſ. chap.5.verſ.3. *But fornication, and all vncleanneſſe, let it not bee once named amongſt you.* verſ.4. *Neither filthineſſe, neither fooliſh talking, neither ieſting which are not comely, but rather giuing of thankes.* Iohn.9.34. *They anſwered, and ſaid vnto him, thou art altogither borne in ſinnes, and doeſt thou teach vs? ſo they caſt him out.*

IX. Flattery, whereby wee praiſe our neighbour aboue that, we knowe in him. Prouerb. chap.27. verſ.6. *The wounds of a louer are faithfull, but the kiſſes of an enemy are to be ſhunned.* verſ.14. *Hee that praiſeth his friend with a loud voice, riſing early in the morning, it ſhall be counted to him as a curſe.* Act. chap.12. verſ.22. *And the people gaue a ſhoute, ſaying, the voice of God, and not of man.* This is a grieuous ſinne in the miniſters of the word.1.Theſſalon. chap.2.verſ.5. *Neither did we euer vſe flattering wordes, as ye know, nor coloured couetouſneſſe, God is record.* Ierem. chap.6.verſ.13. *For from the leaſt of them, euen vnto the greateſt of them, euery one is giuen vnto couetouſneſſe. and from the Prophet, euen vnto the Prieſt, they all deale falſely.* verſ.14. *They haue healed alſo the hurt of the daughter of my people with ſweete wordes, ſaying, Peace, peace, when there is no peace.* Roman.16.18. *For they that are ſuch, ſerue not the Lord Ieſus Chriſt, but their own bellies, and with faire ſpeech and flattering, deceiue the hearts of the ſimple.*

X. Fooliſh and ouer confident boaſting. Prouerb. chap. 27. verſ.1. *Boaſt not thy ſelfe of to morowe, for thou knoweſt not what a day may bring foorth.* verſ.2. *Let another praiſe thee, and not thine owne mouth: a ſtranger, and not thine owne lippes.*

The affirmatiue part.

Preſerue the good name of thy neighbour. Eccleſ.7.3

A good name is better then a good ointment. Here is commanded,

I. A reioysing, for the credit and good estimation of thy neighbour. Gal.5.22. *But the fruite of the spirite, is loue, ioy, peace, gentlenes.* Rom.1.8. *First I thanke my God through Iesus Christ, for you all, because your faith is published throughout the whole worlde.*

II. Willingly to acknowledge that goodnes we see in any man whatsoeuer, and onely to speake of the same. Tit.3.2. *That they speake euill of no man, that they be no fighters, but softe, shewing all meekenes to all men.* Moreouer, we must with all desire, receiue and beleeue reportes of our neighbours good. Actes 16.1. *Then came he to Derbe and Lystra, and behold, a certaine Disciple was there, named Timotheus, a womans sonne which was a Iewesse, and beleeued, but his father was a Grecian.* verse 2. *Of whome, the brethren which were at Lystra and Iconium, reported well.* verse 3. *Therefore Paul would that he should goe forth with him, and tooke and circumcised him.* Notwithstanding, this must so be performed of vs, that in no wise we approoue and allowe of the vices and faults of men. 2.Chron.25.2. *And hee did vprightly in the eyes of the Lorde, but not with a perfite heart.* And, chap.27 2. *And he did vprighly in the sight of the Lord, according to all that his father Vzziah did, saue that hee entred not into the Temple of the Lorde, and the people did yet corrupt their wayes.*

III. To interprete a doubtfull euill, to the better parte. 1. Cor.13.5. *Loue thinketh not euill.* verse 7. *It beleeueth all things, it hopeth all things.* Gen.37.31. *And they tooke Iosephs coate, and killed a kid of the goates, and dipped the coate in the blood.* verse 32. *So they sent that particoloured coate, and they brought it to their father, and said, This haue we found: see now, whether it be thy sonnes coate, or no.* verse 33. *Then hee knewe it, and saide, It is my sonnes coate, a wicked beast hath deuoured him, Ioseph is surely torne in pieces.*

IIII. Not to beleeue an euill report, running abroade amongst the common people, by the whisperings of talebearers, as it were, by the conduit pipes. Psal.15.3. *He that slaundereth not with his tongue, nor doeth euill to his neighbour, nor receiueth*

celueth a falſe report againſt his neighbour. Ier.40.14. *And they ſaid vnto him, Knoweſt thou not, that Baalis the King of the Ammonites, had ſent Iſhmael the ſonne of Nethaniah, to ſlay thee? but Gedaliah the ſonne of Ahikam, beleeued him not.* verſe 16. *But Gedaliah the ſonne of Ahikam, ſaide vnto Iohanan the ſonne of Kareah, Thou ſhalt not doe this thing, for thou ſpeakeſt falſlie of Iſhmael.* But wee ought alſo to be angry at ſuch whiſperings. Prou.25.23. *As the North winde driueth away the raine, ſo doth an angrie countenance the ſlaundering tongue.*

V. To keepe ſecret the offence of our neighbour, except it muſt of neceſſitie be reueiled. Prou.10.12. *Hatred ſtirreth vp contentions: but loue couereth all treſpaſſes.* Math.1.19. *Then Joſeph her husband beeing a iuſt man, and not willing to make her a publike example, was minded to put her away ſecretly.*

A man would ſuppoſe, that by this meanes, wee ſhould be partakers of other mens ſinnes. But we muſt know, that wee ought to conceale our neighbours imperfections, leaſt hee ſhould be prouoked to offence: yet in the meane ſeaſon, hee muſt be admoniſhed that he may amend Gal. 6.1. Iam.5.19. *Brethren, if any of you hath erred from the trueth, and ſome man hath conuerted him,* verſe 20. *Let him know, that he which hath conuerted the ſinner from going aſtray out of his way, ſhall ſaue a ſoule from death, and ſhall hide a multitude of ſinnes.*

But if the ſinne which is concealed, can not thereby be taken away, then muſt we in loue and charitie, declare the ſame to thoſe, which may remooue and amend the ſame. Gen.37.2. *When Ioſeph was ſeuenteene yeere olde, hee kept ſheepe with his brethren, and the child was with the ſonnes of Bilhah, & with the ſonnes of Zilpah, his fathers wiues: and Ioſeph told vnto their father, their euill ſayings.* 1.Cor.1.11. *For is hath beene declared vnto mee, my brethren, of you by them that are of the houſe of Cloë, that there are contentions among you.* Matth.18.16. *But if he heare thee not, take with thee one or two, that by the mouth of two or three witneſſes, euery word may be confirmed.*

VI. To get a good name and eſtimation amongſt men, and to keepe the ſame, when we haue gotten it. Phil.4.8. *Furthermore, brethren, whatſoeuer thinges are true, whatſoeuer thinges are honeſt, whatſoeuer thinges are iuſt, whatſoeuer thinges are pure, whatſ-*

whatsoeuer things pertaine to loue, whatsoeuer things are of good report, if there be any vertue, if there be any praise, thinke on these thinges. A good name is gotten, 1. If wee, seeking the kingdome of God before all things, doe repent vs of all our sinnes, and with an earnest desire, imbrace and follow after righteousnes. Prouerbes 10.7. *The memoriall of the iust shalbe blessed: but the name of the wicked shall rotte.* Marke 14.9. *Verely I say vnto you, whersoeuer this Gospell shalbe preached throughout the whole worlde, this also, that she hath done, shalbe spoken of in the remembrance of her.* 2. We must haue a care both to iudge, and speake well of others. Math.7.2. *With what iudgement ye iudge, ye shalbe iudged.* Eccles.7.23. *Giue not thine heart also to all the wordes that men speake, least thou doe heare thy seruant cursing thee.* verse 24. *For oftentimes also thine heart knoweth, that thou likewise hast cursed others.* 3. Wee must absteine from all kinde of wickednes: for one onely vice or sinne, doth obscure and darken a mans good name. Eccles.10.1. *Dead flies cause to stinke, and putrifie the oyntment of the Apothecarie: so doth a little follie him that is in estimation for wisdome, and for glorie.* 4. Wee must in all thinges earnestly seeke for the glory of God onely, and not our owne. Matth.6.5. *And when thou prayest, be not as the hypocrites, for they loue to stande and pray in the Synagogues, and in the corners of the streetes, because they would be seene of men. verely I say vnto you, they haue their reward.* verse 6. *But when thou prayest, enter into thy chamber, and when thou hast shut thy doore, pray vnto thy father which is in secret, and thy father which seeth in secrete, shall reward the openly.*

But if, when we seeke the glory of God, honest and godly men doe praise and testifie well of vs, we must not despise this their testimonie and commendation: and although they neither praise vs nor testifie of vs at all, yet must wee take it in good part. 2.Cor.1.12. *For our reioysing is this, the testimonie of our conscience, that in simplicitie and godly purenes, and not in fleshly wisdome, but by the grace of God, we haue had our conuersation in the world, and most of all to youwards.* And chap.10.13. *But we will not reioyce of things which are not within our measure, but according to measure of the line, whereof God hath distributed to vs a measure, to attaine euen vnto you.* Psal.16.5. *The Lorde is the portion of*

mine

mine inheritance, and of my cuppe: thou shalt maintaine my lotte. verse 6. *The lines are fallen vnto me in pleasant places: yea, I haue a faire heritage.* 1. Cor. 1. 31. *He that reioyceth, let him reioyce in the Lord.*

CHAP. 29. *Of the tenth Commandement.*

THe tenth Commandement, concerneth concupiscences, committed against our neighbour. The words are these:

Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his oxe, nor his asse, nor any thing thy neigbour hath.

The resolution.

Couet. The cogitation or motion of the heart, is of three sorts. The first is, some glancing or sodaine thought, suggested to the minde by Satan, which sodainly vanisheth away, and is not receiued of the minde. This is no sinne. For it was in Christ, when he was tempted by the deuill. Matth. 1. 4. The second is, a more permanent thought or motion, the which, as it were, tickleth and inueigleth the mind with some inward ioy. The third is, a cogitation drawing from the will and affections, full assent to sinne. Wee are to vnderstand this commandement of the second sort of motions onely, not of the first, or of the last, to which the fiue former commandements doe belong.

Now then to couet, is to thinke inwardly, and also to desire any thing, whereby our neighbour may be hindered, albeit there ensue no assent of the will, to commit that euill. For the very Philosophers condemne couetousnes of the very heart, and Ciuilians disalow a purpose onely to doe euill, if it be enioyned with a manifest deliberation. As for the concupiscence in this place forbidden, wee may well thinke it is more close and secret, because Saint Paul a Doctor of the Law, was altogether ignorant of it. Rom. 7. 7. *I had not knowen lust, except the Law had said, Thou shalt not lust.* Againe, if that concupiscence immediately going before the consent, were not prohibited in this place, there must bee a greate confusion in the

the decalogue. For the seuenth commandement forbiddeth some kinde of coueting of our neighbours wife.

House. The commandement is illustrated by an argument drawen from the distribution of the obiects of concupiscence; whence it is apparant, that onely euill concupiscence is condemned in this place. Coloss. 3. 5. For there is a good concupiscence or desire: as of meate, and drinke, and that of the spirite. Gal. 5. 17. *The spirite lusteth against the flesh.*

The Negatiue part.

Thou shalt not couet that which is thy neighbours. Here are prohibited,

I. Concupiscence it selfe, namely, originall corruption, in as much as it is hurtfull to our neighbour. Iames 1.14.

II. Each corrupt and sudden cogitation and passion of the heart, springing out of that bitter roote of concupiscence. Gal.5.17. *The flesh lusteth against the spirite.* Luke 10.27. *Thou shalt loue the Lord with all thy soule.* To this place appertaineth Satans suggestion, if after the first offer it be entertained and receiued in the closet of the heart,

III. The least cogitation and motion, the which, though it procure not consent, deliteth and tickleth the heart. Of this kinde are these foolish wishes: I would such an house were mine, such a liuing, such a thing, &c. And hitherto may we referre all vnchast dreames, arising from concupiscence.

The Affirmatiue part.

Couet that onely, which is auaileable to thy neighbour. Here are commended,

I. A pure heart towards our neighbour. 1. Tim. 1. 5. *The end of the commandement, is loue out of a pure heart, a good conscience, and faith vnfeined.*

II. Holy cogitations and motions of the spirit. *Paul prayeth* 1. Thess. 5. 23. *that the Thessalonians may be holy, not onely in bodie and soule, but also in spirite.* Eph. 4. 23.

III. A conflict against the euill affections and lustes of the flesh.

flesh. Roman.7.22. I *reioyce in the Law of God, in regard of the inward man.* v.23. *But I see another Law in my members, rebelling against the law of my minde, and making me captiue to the Law of sinne, which is in my members.* v.24. *Miserable man that I am, who shall deliuer me from this bodie of death.* 2.Cor.12.7,8,9.

CHAP. 30. *Of the vse of the Lawe.*

THe vse of the Law in vnregenerate persons is threefolde.

The first is, to lay open sinne, and make it knowen. Rom.3.20. *By the workes of the Law shall no flesh be iustified in his sight: for by the Lawe commeth the knowledge of sinne.*

The second vse is accidentarily, to effect and augment sinne, by reason of the flesh, the which causeth man to decline from that which is commanded, and euer to encline to that which is prohibited. Rom. 7. 8. *Sinne tooke occasion by the commandement, and wrought in me all maner of concupiscense: for without the Law sinne is dead.* vers.9. *For I once was aliue without the Law: but when the commandement came, sinne reuiued.* vers.10. *But I died, and that commandement, which was ordeined vnto life, was found to be vnto me vnto death.*

The third vse is, to denounce eternall damnation for the lest disobedience, without offering any hope of pardon. This sentence the Lawe pronounceth against offenders, and by it, partly by threatning, partly by terrifying, it reigneth and ruleth ouer man. Rom. 3.19. *Wee knowe that whatsoeuer the Lawe saith, it saith it to them which are vnder the Law, that euery mouth may be stopped, and all the world be culpable before God.* Galat. chap.3. vers.10. *As many as are of the workes of the Lawe, are vnder the curse: for it is written, Cursed is euerie one that continueth not in all that is written in the booke of the Lawe to doe them.* 2. Corinth. chap.3. vers.7. *If the ministration of death written with letters, and engrauen in stones was glorious,* v.8. *Howe shall not the ministration of the spirit be more glorious?* v.9. *For if the ministration of condemnation were glorious, &c.*

The ende why sinne reigneth in man, is to vrge sinnes

to fly vnto Christ. Gal.3.22. *The scripture hath concluded all vnder sinne, that the promise by the faith of Iesus Christ should be giuen to them that beleeue.* v.24. *Wherefore the Law was our schoolemaster to Christ.* Heb.12.18,19,10.

The continuance of this power of the lawe is perpetuall, vnlesse a sinner repent: and the very first act of repentance so freeth him, that he shall no more be vnder the law, but vnder grace. 2. Sam.12.13. *Then said Dauid to Nathan, I haue sinned against the Lord: wherefore Nathan said to Dauid, the Lord also hath forgiuen thy sinne, and thou shalt not die.* Rom.6.14. *Sinne shall not haue dominion ouer you: for ye are not vnder the Law, but vnder grace.*

If therefore, thou desirest seriouslie eternall life: first take a narrow examination of thy selfe, and the course of thy life, by the square of Gods lawe: then set before thine eyes the curse that is due vnto sinne, that, thus bewayling thy miserie, and despairing vtterlie of thine owne power, to attaine euerlasting happines, thou maist renounce thy selfe, and be prouoked to seeke, and sue vnto Christ Iesus.

The vse of the Lawe in such as are regenerate is farre otherwise: for it guideth them *to new obedience* in the whole course of their life, which obedience may bee acceptable to God by Christ. Rom.3.31. *Doe we therefore through faith make the Law of none effect? God forbid: nay we rather establish the law.* Psal.119.24. *Thy testimonies are my delight, they are my counsellers.* v.105. *Thy word is a lanterne to my feete, and a light vnto my pathes.*

CHAP. 31. *Of the couenant of Grace.*

HItherto concerning the couenant of workes, and of the Law, who followeth the couenant of Grace.

The couenant of Grace is that whereby God freely promising Christ, and his benefites, exacteth againe of man, that he would by faith receiue Christ, and repent of his sinnes. Hos.2.18. *In that day will I make a couenant for*

for them,&c. v.19. *And I will marrie thee vnto me for euer: yea, I will marrie thee vnto me in righteousnes, and in iudgement, and in mercy, and in compassion.* vers. 20. *I will euen marrie thee vnto me in faithfulnesse, and thou shalt know the Lord.* Ezech.36.25. *I will powre cleane water vpon you, and ye shalbe cleane: yea from all your filthinesse, and from all your idoles will I clense you.* vers. 26. *And I will giue you a newe heart, and a newe spirite will I put within you,* vers. 27. *And cause you to walke in my statutes.* Malach. 3.1. *The Lorde, whome ye seeke, shall speedelie come to his temple: euen the messenger of the couenant whom ye desire: behold, he shall come, saith the Lord of hostes.*

This couenant, is also named a testament: for it hath partly the nature and properties of a testament or will. First, it is confirmed by the death of the testator. Heb.9.16. *Where a Testament is, there must be the death of him that made the testament.* vers.17. *For the testament is confirmed when men are dead: for it is yet of no force, so long as he that made it is aliue.* Secondly, in this couenant, we do not offer much, and promise small to God, but in a maner doe only receiue: euen as the last will & testament of a man, is not for the testators, but the heires commoditie.

The couenant albeit it be one in substance, yet it is distinguished into the old and new Testament.

The olde Testament or couenant is that, which in types and shadowes prefigured Christ to come, and to bee exhibited.

The newe Testament declareth Christ alreadie come in the flesh: and is apparantly shewed in the Gospell.

The Gospell is that part of Gods worde, which conteyneth a most worthie and welcome message: nemely, that mankinde is fullie redeemed by the blood of Iesus Christ, the onely begotten sonne of God, manifest in the fleth: so that now, for all such as repent, & beleeue in Christ Iesus, there is prepared a full remission of all their sinnes, together with saluation and life euerlasting. Ioh.3.14. *As Moses lifted vp the serpent in the wildernes, so must the sonne of man be lift vp.*v.15. *That who so beleeueth in him, should not perish, but haue euerlasting life.*

Act.10.43. *To him also giue all the Prophets witnes, that through his name, all that beleeue in him, shall receiue remission of sinnes.*

The end and vse of the Gospell is, first to manifest that righteousnesse in Christ, whereby the whole lawe is fully satisfied, and saluation attained. Secondly, it is the instrument, and as it were the conduit pipe of the holy Ghost, to fashion and deriue faith into the soule; by which faith they which beleeue, doe as with an hand apprehend Christes righteousnes. Rom.1.16. *I am not ashamed of the Gospell of Christ, for it is the power of God to saluation to as many as beleeue: to the Iewe first, and then to the Grecian.* v.17. *For the iustice of God is reuealed by it from faith to faith.* Ioh. 6.63. *It is the spirite which quickneth, the flesh profiteth nothing: the wordes which I speake are spirit and life.*

The gospel preached, is, in the flourishing estate of Christs Church, that ordinarie meanes to beget faith: but in the ruinous estate of the same, when as by apostasie, the foundations thereof are shaken, and the cleare light of the worde is darkned, then this word read or repeated, yea, the very sound thereof being but once heard, is by the assistance of Gods spirit, extraordinarily effectuall, to them whom God will haue called out of that great darkenesse into his exceeding light. Rom.10.14. *How shall they call on him, in whome they haue not beleeued? And how shall they beleeue in him, of whome they haue not heard? And how shall they heare without a preacher?* Act.11.19. *And they which were scattered abroad, because of the affliction that arose about Steuen, walked throughout till they came to Phenice, and Cyprus, and Antiochia, preaching the worde to no man but to the Iewes onely.* v.20. *Now some of them were men of Cyprus, and of Cyrene, which when they were come into Antiochia spake vnto the Grecians, and preached the Lorde Iesus.* v.21. *And the hand of the Lorde was with them, so that a great nomber beleeued and turned vnto the Lord.* Iohn. 4.28. *The woman then left her water pot, and went her way into the citie, and saide to the men,* v.22. *Come, see a man which hath told me al things that euer I did: is not he the Christ? then they went out of the citie, and came vnto him.* v.39. *Now many of the Samaritanes beleeued in him, for the saying of the woman which testified, He hath told me all things that euer I did.* v.41. *And*

many

many mo beleeued, becauſe of his owne word. v.42. *And they ſaid vnto the woman, Now we beleeue not becauſe of thy ſaying: for we haue heard him our ſelues, and know that this is indeed the Chriſt the Sauiour of the world.* Rom.10.18. *I demand, haue they not heard? no doubt their ſound went out through all the earth, and their wordes into the ends of the world.* Thus we may ſee, how many of our forefathers, and anceſtours in the mids of popery obteined eternall life. Reuel.12.13. *The dragon was wroth with the womã, and went and made warre with the remnant of her ſeede, which kept the commandements of God, and haue the teſtimony of Ieſus Chriſt.* Sam.11.4. *What ſaith the diuine oracle? I haue reſerued to me ſeuen thouſand men, which neuer bowed knee to Baal.*

CHAP. 32. *Of the Sacraments.*

THus much of the preaching of the worde: now followe the appendantes to the ſame: namely, the Sacraments.

A ſacrament is that, whereby Chriſt and his ſauing graces, are by certaine externall rites, ſignified, exhibited, and ſealed to a Chriſtian man. Rom.14.11. *He receiued the ſigne of circumciſion, as the ſeale of the righteouſnes of the faith which he had, when he was vncircumciſed.* Geneſ.17.11. *Ye ſhall circumcife the foreskin of your fleſh, and it ſhalbe a ſigne of the couenant betweene me and you.*

We muſt not therefore ſurmiſe that there is any inherent force or efficacie of ſanctifying, in the viſible and externall ſigne of the ſacrament, as the bathe waters haue to cure diſeaſes: for the power of ſanctification, is appropriate onely to the holy Ghoſt: and Chriſt hath ordeined the ſigne to ſignifie grace, not to conferre it.

In euery Sacrament wee muſt obſerue the parres, and the mutuall relation that partes haue one to another.

The partes of a ſacrament are, either the externall ſignes, or the thing ſignified, that is, the ſubſtance of the Sacrament.

The externall ſigne is, either ſome preſcript and ſenſible

matter, or the externall action in the vse of the same.

The things signified in the Sacrament, are either Christ and his benefites, or the internall action that is about Christ.

The internall action, is the action either of God, or of faith.

The action of God is his offering, applying, and sealing vp of Christ and his benefites in the heartes of the faithfull.

The action of faith is the consideration, desire, apprehension, and receiuing of Christ in the Sacrament.

The mutuall relation of the partes of a Sacrament, is an agreeable vnion and respect, of externall and internall, both things with things, and actions with actions, according to Gods holy institution: by which it is made a Sacrament, because the signes incurring into the externall senses, doe by a certaine proportion mooue a Christian minde to consider the things signified, and also to applie them vnto their holie ende.

This mutuall, and as I may say, sacramentall relation, is the cause of so many figuratiue speeches, and metonymies, which are vsed: as, when one thing in the sacrament is put for another. As,

I. The signe is vsed for the thing signified. Exod. 12.11. *Ye shall eate it (namely the Lamb) in hast, for it is the Lords passeouer.* Ioh.6.51. *I am that liuing bread which came downe from heauen: If any eate of this bread, hee shall liue for euer, and the bread which I will giue is my flesh, which I will giue for the life of the world.* 1. Corinth. chap.5. vers.7. *Christ our Passeouer is sacrificed for vs.* 1. Corinth. chap.10. vers.17. *Wee that are many, are one breade, and one bodie, because wee are all partakers of one bread.*

II. The name of the thing signified is giuen to the signe: as, *The bread is Christes bodie, the cup is Christes blood.* 1. Cor. 11. 24. Mat.26.28.

III. The effect of the thing signified is giuen to the signe as circumcision is a couenant. Genes.17.10. Act.7.8. *The cup is the new testament in Christes blood.* Luke 22.16. *Baptisme is the washing*

washing of the newe birth.

1111. That which properly belongeth to the signe, is attributed to the thing signified. Deuter. chap. 10. vers. 16. *Circumcise the foreskin of your hearts.* Ioh. 6 35. *Vnlesse ye eate the flesh of the sonne of man, and drinke his blood, ye shall haue no life in you.*

Hence it appeareth that there is small or no cause why the Papists should so vrge transubstantiation, and the Lutherans consubstantiation as they doe.

CHAP. 33. *Of Baptisme.*

THere are two Sacramentes. 1. Cor. 10. 1. *I would not haue you ignorant, that all our fathers were vnder the cloude, and all passed through the sea.* verse 2. *And were all baptized vnto Moses in the cloude, and in the sea.* verse 3. *And did all eate the same spirituall meate,* verse 4. *and dranke all the same spirituall drinke: (for they dranke of the spirituall Rocke that followed them, which Rocke was Christ.)* Tertull. 4. booke contra Marcion. August. de Symbol. ad Catechum. 4. booke. 6. Chap.

The first Sacrament is that, whereby Christians are initiated, and admitted into the Church of God: and this is Baptisme.

The second Sacrament, whereby the Church is preserued, and nourished, is the Lordes Supper.

Baptisme is a Sacrament, by which such as are within the couenant are washed with water, in the name of the Father, the Sonne, and the holy Ghost: that beeing thus engrafted in to Christ, they may haue perpetuall fellowship with him. Math. 28 19. *Goe, teach all nations, baptizing them in the Name of the Father, the Sonne, and the holy Ghost.* Math. 16. 16. *He that beleeueth, and is baptized, shalbe saued: hee that beleeueth not, shalbe condemned.* 1. Cor. 1. 13. *Is Christ deuided? was Paul crucified for you? either were ye baptized into the name of Paul.* verse 14. *I thanke God I baptized none of you but Crispus, and Gaius.* verse 15. *Least any should say, I had baptized in to mine owne name.*

Within the couenant are all the seede of Abraham, or the seede of the faithfull. These are eyther of riper yeeres, or Infantes.

Those of riper yeeres, are all such as adioyning themselues to the visible Church, doe both testifie their repentance of their sinnes, and hold the foundations of religion, taught in the same Church. Matth.3.6. *And they were baptized of him in Iorden, confessing their sinnes.* Actes 8.36. *As they went they came to a water: then the Eunuch said, See, here is water, what hindereth me to be baptized?* verse 37. *Then Philip saide, If thou beleeue with all thine heart, thou maiest: he said, I beleeue that Iesus Christ is the sonne of God.* verse 38. *And they went downe into the water, both Philip and the Eunuch, and he baptized him.* Exod.12.48. *If a stranger dwell with thee, and wil obserue the Passeouer of the Lord, let him circumcise all the males that belong vnto him, and then let him come and obserue it, and then he shalbe as one that is borne in the lande: for none vncircumcised person, shall eate thereof.*

Infantes within the couenant, are such, as haue one at the least of their parents faithfull. 1.Cor.7.14. *The vnbeleeuing husband is sanctified by the wife, and the vnbeleeuing wife is sanctified by the husband, else were your children vncleane, but now they are holy.* Rom. 11.16. *If the first fruites be holy, so is the whole lumpe: and if the roote be holy, so are the branches.* Gen.17.7. *I will establish my couenant betweene me and thee, and thy seede after thee, in their generations, for an euerlasting couenant, to be God vnto thee, and thy seede after thee.* verse 13. *He that is borne in thine house, and he that is bought with money, must needes be circumcised: so my couenant shalbe in your flesh, for an euerlasting couenant.* Actes 16.31. *They said, Beleeue in the Lord Iesus, and thou shalt be saued and thy whole household.*

To be baptized into the Name of the Father, &c. after the receit of the outward signe of washing, is to be made one of Gods familie, which is his Church, and to be partaker of the priuiledges thereof. Gen.48.16. *The Angel which hath deliuered me from all euill, blesse the children, and let my name be named vpon them, and the name of my fathers, Abraham and Izhak, that they may grow as fish into multitude, in the middes of the earth.* Esay

4.1.

4. 1. *In that day ſhall ſeuen women take holde of one man, ſaying, We will eate our owne bread, and we will weare our owne garments: onely let vs be called by thy name, and take away our reproch.*

By this it is manifeſt, that in this waſhing of baptiſme, there is ſealed and propounded a marueilous ſolemne couenant and contract: firſt of God with the baptized, in that God the Father vouchſafed to receiue him in to fauour, the Sonne to redeeme him, the holy Ghoſt to purifie and regenerate him: ſecondly of the baptized with God, who promiſeth to acknowledge, inuocate, and worſhip none other god, but the true Iehouah, which is the Father, Sonne, and holy Ghoſt.

The externall and viſible matter of baptiſme, is water: for the miniſter may not baptize with any other liquor, but onely with naturall water.

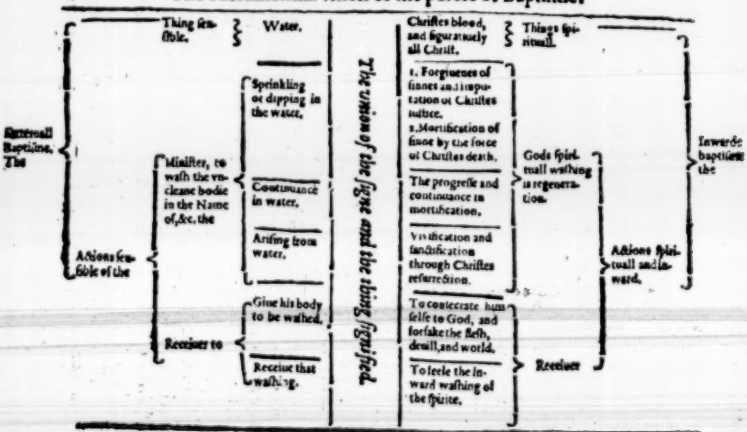
This was the iudgement of the Primitiue Church. For when as a *certaine miniſter, for want of water, tooke ſande, and baptized one with that, the partie thus beſanded, was further baptized, the former beeing eſteemed of none effect.* Niceph. hiſtor. 3. booke. 33. chapter.

The externall forme of baptiſme, is the miniſters waſhing of the baptized, according to the preſcript rule of Gods worde. Rom. 10. 14.

The ancient cuſtome of baptizing, was to dippe, and as it were, to diue, all the bodie of the baptized in the water, as may appeare in Paul, Rom. 6. and the Councils of Laodicea, and Neocæſarea: but now eſpecially in cold countries, the Churche vſeth onely to ſprinkle the baptized, by reaſon of childrens weakenes: for very fewe of ripe yeeres, are nowe adaies baptized. We neede not much to meruaile at this alteration, ſeeing charitie and neceſſitie may diſpenſe with ceremonies, and mitigate in equitie the ſharpenes of them.

The

The Sacramentall vnion of the partes of Baptisme.



Rebap-

Rebaptizing is at no hand to be admitted, for as in naturall generation, man is once onely borne; so must he be in the spirituall generation.

Therefore they that are baptized of a minister, which is an heretike, not yet disgraded from that calling, (if the externall forme of administration be obserued) must not be baptized againe of the Church of God: especially, if after baptisme they haue beene made partakers of the Lords Supper: onely they ought to be instructed in the true faith. Euseb. eccles. hist. 7. booke 8. chapter, saith. *There was in our Prouince an auncient professer of the faith, yea before I was created Bishop, nay before my predecessor Heraclas: who, when he was present at the baptisme of some, and heard what questions they were asked, and what answere they returned, forthwith came weeping vnto me, and humbling himselfe before me, confessed that he was baptized by an heretike: yet in regard of that administration which hee sawe in our Church, hee accounted that, no baptisme, in that the confession there vsed, was fraught with blasphemies. This also he added, that he was for this offence so sore grieued, that he durst not so much as lift vp his eyes vnto heauen: wherefore he most earnestly besought me, that he might be clensed and purified with the baptisme of our Church, and so receiue the gift of the holy Ghost. The which notwithstanding, I durst not presume to administer, but said, it was sufficient for him, that he had bene so long a professer amongst vs, & that at the receit of the Lords Supper, he answered. Amen. These thinges I told him were of force enough to purge him. And therefore I aduised him, to rest him selfe in his former faith and conscience alreadie sufficiently purified, especially in that hee so long was partaker with vs in the Sacramentes.* Augustine booke 3. chapter 2. *contra Petiliani literas.*

The right vse of baptisme is this. When inwardly in thine heart thou sensiblie feelest, that through the heate of concupiscence, thou art moued to commit some sinne, then beginne to haue some holy meditation of that solemne vowe, which thou diddest make to God in Baptisme.

Againe, if through infirmitie, thou fallest once or often in to some sinne, still haue recourse vnto Baptisme, that there thou maiest againe receiue courage to thy soule. For although baptisme

baptisme be but once onely administred, yet that once testifieth that all a mans sinnes past, present, and to come, are washed away. 1. Peter 3.20. Ephes. 5. 25, 26, 27. Therefore baptisme may be truly termed the Sacrament of repentance, and as it were, a boarde to swimme vpon, when a man shall feare the shipwracke of the soule. Marke 1.4. 1. Tim. 1. 19, Rom. 6. 4, 6.

Last of all, see thou neuer rest, till such time as thou haue a feeling of that renuing power, signified in baptisme: namelie, the power of Christes death mortifying sinne, and the vertue of his resurrection, in the renouation of the Spirite.

CHAP. 34. *Of the Lordes Supper.*

THe Lordes Supper, is a Sacrament, wherewith in the signes of bread and wine, such as are engraffed into Christ, are in him daily, in a spirituall manner, nourished to eternall life. 1. Corinthians 11. 23, 24, 25. Romanes 6. 5. ¶

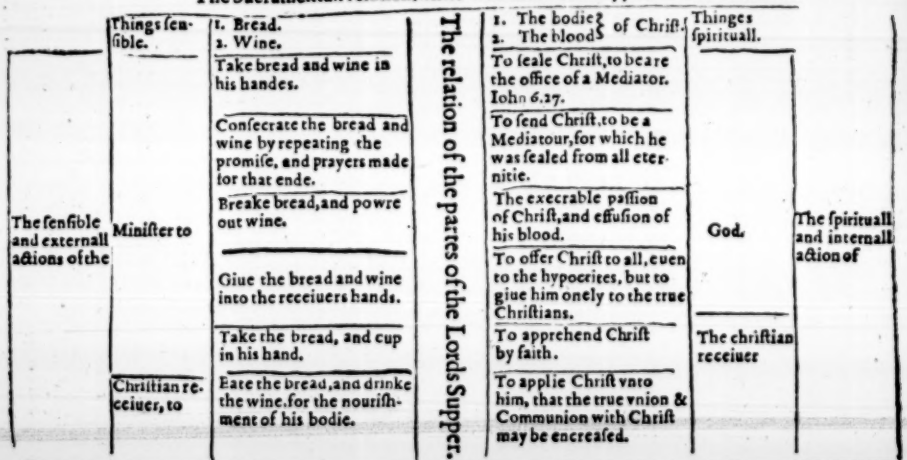
Such as will, in an holy sorte, prepare them selues to celebrate the Lordes Supper, must haue

First, a knowledge of mans fall, and of the promised restauration into the couenant by Christ. 1. Cor. 11. 26. *So often as ye shall eate this bread, and drinke of this cuppe, ye shewe the death of the Lord till he come.* verse 29. and discerne his bodie.

Secondly, true faith in Christ: for euery man receiueth so much, as he beleeueth he receiueth. Hebr. 4. 2. *For vnto vs was the Gospell preached, as also vnto them: but the worde, that they heard, profited not them, because it was not mixed with faith in those that heard it.* Furthermore, true repentance of their sinnes. Esay 66. 3. *He that killeth a bullocke, is as if he slew a man: he that sacrificeth a sheepe, as if he cut off a dogs necke: he that offreth an oblation, as if he offred swines blood: he that remembreth incense, as if he blessed an idole: yea, they haue chosen their owne wayes, & their soule delighteth in their abominations.* Psal. 26. 6. *I wash mine handes in innocencie, O Lord, and so come before thine altar.*

The

The Sacramentall relation, which is in the Lords Supper, is on this manner.



This Table is to be referred to this marke ¶

Thirdly, renued faith and repentance, for daily and newe sinnes committed vpon infirmitie: because euery newe sinne requireth a newe acte, both of repentance and faith: and this renouation must be seene, by our reconciliation of our selues to our neighbour, for iniuries and wrongs. Matth.5.23. *If thou bring thy gifte to the altar, and there remembrest that thy brother hath ought against thee,* verse 24. *Leaue thy gifte before the altar, and goe, first be reconciled to thy brother, then come, and offer thy gifte.* If thou canst come furnished with these thinges, abstaine not from the Lordes Table, by reason of thy many infirmities.

If being thus prepared, thou feelest that thou hast a corrupt and rebellious heart, knowe this: that then thou art well disposed to the Lords table, when thou art liuely touched with a sense of thy crooked disposition. Luke 4.18. *The Spirite of the Lord is vpon me, because he hath annointed me, that I should preach the Gospell to the poore: he hath sent me, that I should heale the broken hearted, that I should preach deliuerance to the captiues, and recouering of sight to the blinde, that I should set at libertie them that are bruised.* Matth.15.24. *He answered and said, I am not sent, but to the lost sheepe of the house of Israel.* The Lordes Supper, is a medicine to the diseased and languishing soule: and therefore men must as well seeke to purifie, and heale their heartes in it, as to bring pure and sound heartes vnto it.

If thou feele in thy selfe, some great defect and want of faith, pray vnto God earnestly, that he will vouchsafe to encrease it. Marke 9.24. *The father of the childe crying with teares, said, Lord, I beleeue, helpe mine vnbeliefe.*

If thou canst not doe this thy selfe, vse the aide of the faithfull, which may by their faith carrie thee, as men did the sicke of the palsie vpon their shoulders, and layd him before Christ. Marke 2.3.

If thou come not furnished on this manner to the Lordes Table, thou shalt be adiudged guiltie of the bodie and blood of Christ: as he is guiltie of high treason, who doeth counterfaite or clippe the Princes coyne. 1.Cor.11.27. *He that eateth this bread, and drinketh this cuppe vnworthily, shalbe guiltie of the bodie and blood of Christ.*

CHAP.

CHAP. 35.

Of the degrees of executing Gods decree of Election.

VVE haue hitherto declared the outwarde meanes, whereby Gods decree is executed. Nowe followe the degrees of executing the ſame.

The degrees are in number two. The loue of God, and the declaration of his loue. Epheſ. 1.6. *To the praiſe of the glorie of his grace, wherewith he hath made vs accepted in his b'ood.* verſe 9. *And hath opened vnto vs the myſterie of his will, according to his good pleaſure, which he hath purpoſed in him.*

Gods loue is that, whereby God doeth freely loue all ſuch as are choſen in Chriſt Ieſus, though in themſelues altogether corrupt. 1. Iohn 4.19. *We loue him, becauſe he loued vs firſt.* Rom. 5.8. *God ſetteth out his loue towardes vs, ſeeing that, while we were yet ſinners, Chriſt dyed for vs.* verſe 10. *For if when we were enemies, we were reconciled to God by the death of his ſonne, much more we, being reconciled ſhalbe ſaued by his life.*

The declaration of Gods loue is two folde. The firſt, towardes infantes elected to ſaluation: the ſecond, towardes men of riper yeeres.

The declaration of Gods loue towardes infantes, is on this manner.

Infantes already elected, albeit they, in the wombe of their mother before they were borne, or preſently after, depart this life, they, I ſay, being after a ſecrete, and vnſpeakeable manner by Gods ſpirite engraffed into Chriſt, obtaine eternall ſaluation. 1. Cor. 12.13. *By one Spirite we are all baptized into one bodie, whether Iewes, or Grecians, or bonde, or free, and haue bene all made to drinke into one Spirite.* Luke 1.35. *The Angel anſwered, & ſaid vnto her, the holy Ghoſt ſhal come vpon thee, & the power of the moſt High ſhall ouerſhadow thee: therefore alſo that holy thing, which ſhalbe borne of thee, ſhalbe called the Sonne of God.* 41. *And it came to paſſe, as Elizabeth heard the ſalutatiõ of Marie, the*

the babe ſprang in her bellie, And Elizabet was filled with the holy Ghoſt. verſe 64. *And his mouth was opened immediately, and his tongue looſed, and he ſpake and praiſed God.* verſe 80. *And the child grew, and waxed ſtrong in ſpirite.* Ier.1.5. *Before I formed thee in the wombe, I knew thee, and before thou cameſt out of the wombe, I ſanctified thee.*

The declaration of Gods loue, in thoſe of yeeres of diſcretion, hath eſpecially foure degrees. Rom.8.30. 1.Cor.1.30.

CHAP. 36.

Concerning the firſt degree of the declaration of Gods loue.

THe firſt degree is an effectuall calling, whereby a ſinner being ſeuered from the worlde, is entertained into Gods familie. Epheſ.2.17. *And came, and preached peace to you, which were afarre off, and to them that were nere.* 19. *Now therefore ye are no more ſtrangers and forrenners, but citizens with the Saintes, and of the houſhold of God.*

Of this, there be three partes. The firſt is *Election*, which is a ſeparation of a ſinner, from the curſed eſtate of al mankind. Iohn 15.19. *If ye were of the world, the world would loue his owne: but becauſe ye are not of the worlde, but I haue choſen you out of the world, therefore the world hateth you.*

The ſecond is, the donation or free gift of the father, whereby hee beſtoweth the ſinnefull man vpon Chriſt, and Chriſt againe vpon the ſinfull man. Rom.8.32. *He ſpared not his own ſonne, but gaue him for vs.* Eſa.6.9. *Vnto vs a child is borne, and vnto vs a ſonne is giuen.* Ioh. 17.2. *Thou haſt giuen him power vpon all fleſh, that he ſhould giue eternall life to all them, whom thou haſt giuen him.* verſ.6. *I haue declared thy name to the men which thou gaueſt mee out of the worlde: thine they were, and thou gaueſt them me, and they kept thy word.* v.7. *Now they know that all things, whatſoeuer thou haſt giuen me are of thee.* Ioh. 10.29. *My father, which gaue them me, is greater then all, and none is like to take them out of my fathers hands.*

The

The third, is an vnion, or coniunction, which is the ingraffing of ſuch, as are to be ſaued, into Chriſt, and their growing vp together with him: ſo that after a peculiar manner, Chriſt is made the head, and euery repentant ſinner, a member of his myſticall bodie. Iohn 17.20. *I pray not for theſe alone, but for them alſo which ſhall beleeue in me, through their worde.* 21. *That they all may be one, as thou, O Father, art in me, and I in thee: euen that they may be alſo one in vs* Epheſ.5.30. *We are members of his body, of his fleſh, and of his bones.* Ioh.15.1. *I am that true vine, and my Father is the husbandman.* 2. *Euery branch that beareth not fruit in me, he taketh away: and euery one that beareth fruit, he purgeth it, that it may bring forth more fruit.* Eph.2 20. *Built vpon the foundation of the Prophets and Apoſtles, whoſe corner ſtone is Ieſus Chriſt himſelfe.* 21. *In whome all the building coupled together, groweth vnto an holy temple in the Lord.* 22. *In whom ye are alſo built together, to be the habitation of God by the Spirite.*

This, albeit it be a moſt neere, and reall vnion, yet we muſt not thinke, that it, by touching, mixture, or as it were, by ſouldering of one ſoule with another, neither by a bare agreement of the ſoules among them ſelues: but by the communion, and operation of the ſame ſpirite, which being by nature infinite, is of ſufficiēt abilitie to conioyne thoſe things together, which are of them ſelues farre diſtant from eche other: the like, we ſee in the ſoule of man, which conioyneth the head with the foote. Epheſ.2.22. 2.Pet.1.4. *Whereby moſt great and precious promiſes are giuen vnto vs, that by them ye ſhould be partakers of the godly nature, in that ye flee the corruption, which is in the worlde through luſt.* Phil.2.1. *If there be any conſolation in Chriſt, if any comfort of loue, if any fellowſhip of the ſpirite &c.*

God executeth this effectuall calling by certaine meanes.

The firſt, is the ſauing hearing of the word of God, [a] which is, when the ſaid word outwardly is preached, to ſuch an one as is both dead in his ſinnes, and doeth not ſo much as dreame of his ſaluation. [b] And firſt of all, the Lawe, ſhewing a man his ſinne, and the puniſhment thereof, which is eternall death: afterward the Goſpell, ſhewing ſaluation by Chriſt Ieſus, to ſuch as beleeue. [c] And inwardly the eyes of the minde are enlightened, [d] the heart and eares opened, that he may ſee, heare, &

vnderstand the preaching of the word of God. [a] Ezech. 16.6. *When I passed by thee, I sawe thee polluted in thine owne blood, and I said vnto thee, when thou wast in thy blood, thou shalt liue.* Esay 55.1. *Ho, euery one that thirsteth, come ye to the waters, and ye that haue no siluer, come buy and eate: come, I say, and buy wine and milke without siluer, and without money.* Iohn 1.12. *As many as receiued him, to them he gaue this priuiledge, that they should become the sonnes of God: namely, to them which beleeued in his name.* [b] Rom. 7. 7. *I knew not sinne, but by the Lawe, for I had not knowen lust, except the Lawe had said, Thou shalt not lust.* [c] 1. Iohn 2.27. *But the annointing, which ye receiued of him, dwelleth in you: and ye neede not that any man teach you: but as the same Annointing teacheth you of all things, and it is true, and is not lying, and, as it taught you, ye shall abide in him.* [d] Act. 16.14. *A certaine woman named Lydia, a seller of purple, of the citie of Thyatirians, a worshipper of God, heard vs, whose heart God opened, that she attended to the things, that Paul spake.* Psal. 40.8. *Thou art not delighted with sacrifice, & burnt offrings, but mine eares hast thou opened.* Ioh. 6.44 *No man can come vnto me, except the Father, which hath sent me, drawe him: and I will raise him vp at the last day.* Esay 54.6 *The Lord hath called thee, being as a woman forsaken, and afflicted in Spirite, and as a young wife, when thou wast refused, saith the Lord.*

The second, is the mollifying of the heart, the which must be bruised in pieces, that it may be fitte to receiue Gods sauing grace offered vnto it. Ezech. 11.9. *I will giue them one heart, and I will put a newe spirite within their bowels. And I will take the stonie heart out of their bodyes, and will giue them an heart of flesh.*

There are for the bruising of this stonie heart, foure principall hammers. The first, is the knowledge of the Law of God. The second, is the knowledge of sinne, both originall, and actuall, and what punishment is due vnto them. The third, is compunction, or pricking of the heart, namely, a sense and feeling of the wrath of God for the same sinnes. The fourth, is an holy desperation of a mans owne power, in the obtaining of eternall life. Actes. 2.37. *When they heard these things, they were pricked in heart, and said vnto Peter, and the rest of the Apostles, Men and brethren, what shall we doe?* verse 38. *Peter said*

saide vnto them, Repent, and be baptized euery one of you in the name of Iesus into the remission of sinnes, and ye shall receiue the gift of the holy Ghost. Luke 15.17. *Then he came to him selfe, and said. Howe many hired seruants at my fathers haue bread ynough, and I dye for hunger?* verse 18. *I will rise, and go to my father, and say vnto him. father, I haue sinned against heauen, and before thee,* verse 19. *And am no more worthy to be called thy sonne: make me as one of thy hired seruants &c.* Matth. 15.24. *He answered, and saide, I am not sent, but to the lost sheepe of Israel.*

The third, is faith, which is a miraculous and supernaturall facultie of the heart, apprehending Christ Iesus, being applyed by the operation of the holy Ghost, and receiuing him to it selfe. Iohn 1.12, 6.35. *Iesus saide vnto them, I am the bread of life, he that commeth vnto me, shall neuer hunger: and he that beleeueth in me, shall neuer thirst.* Rom. 9.30. *What shall we saie then? The Gentiles which followed not righteousnesse, haue attained vnto righteousnesse, euen the righteousnesse which is of faith.*

Christ is receiued, when euery seuerall person doeth particularly applie vnto him selfe, Christ with his merites, by an inward perswasion of the heart, which commeth none other way, but by the effectuall certificate by the holy Ghost concerning the mercie of God in Christ Iesus. 1.Cor.2.12. *We haue receiued, not the spirite of the world, but the spirite, which is of God, that we might knowe the thinges that are giuen to vs of God.* Ezech. 12.10. *I will powre the Spirite of grace vpon the house of Dauid, and vpon the inhabitants of Ierusalem: and they shall looke vnto me, whome they haue wounded.* Rom 9.16. *His spirite beareth witnesse to our Spirite, that we are the sonnes of God.* Ephes.1.13. *In whome also ye haue trust, after that ye heard the word of trueth, euen the Gospell of your saluation, wherein also after that ye beleeued, ye were sealed with the holy spirite of promise.* 2.Cor.1.22.

In the worke of faith, there are foure degrees, or motions of the heart, linked and vnited together, & are worthy the consideration of euery Christian.

The first, is knowledge of the Gospell, by the illumination of Gods spirite. Esay 53.11. *By his knowledge shall my righteous seruant iustifie many.* Iohn.17.3. *This is life eternall, that they know*

thee to be the onely verie God, and whome thou hast sent Iesus Christ.

To this, in such as are truely humbled, is annexed a serious meditation of the promises in the Gospel, stirred vp by the sensible feeling of their owne beggerie.

And after the foresaid knowledge in all such as are enlightened, commeth a *generall faith*, whereby they subscribe to the trueth of the Gospell. Heb. 4. 2. *Vnto vs was the Gospell preached, as also vnto them: but the word that they heard profited not them, because it was not mixed with faith in those that heard it.* 1. Tim. 1. 19. *Hauing faith and a good conscience, which some haue put away, & as concerning the faith, haue made shipwracke.* 1. Tim. 2. 4. *Who will that al mẽ should be saued, & come vnto the knowledge of the trueth.*

This knowledge, if it be more full and perfect, is called in Greeke πληροφορία τῆς συνέσεως, that is, the full assurance of vnderstanding. Col. 2. 2. *That their heartes might be comforted & they knit together in loue, and in all riches of the full assurance of vnderstanding, to know the mystery of God, euen the Father & of Christ.* Rom. 14. 14. *I know, and am perswaded through the Lord Iesus, that there is nothing vncleane of it selfe.* Luke. 1. 1. *For smuch as many haue taken in hand to set forth the story of those things, whereof we are fully perswaded.* 1. Thess. 1. 5. *Our Gospell was vnto you, not in word only, but also in power, and in the holy Ghost, and in much assurance.*

The second, is hope of pardon, whereby a sinner, albeit he yet feeleth not that his sinnes are certenly pardoned, yet he beleeueth that they are pardonable. Luke 15. 18. *I will goe vnto my Father, and say, Father, I haue sinned against heauen, and against thee, and am no more worthy to be called thy sonne, make me as one of thine hired seruants.*

The third, is an hungring and thirsting after that grace, which is offered to him in Christ Iesus, as a man hungreth & thirsteth after meate and drinke. Ioh. 6. 35. & 7. 37. Reue. 21. 6. *And he said vnto me, It is done. I am α and ω, the beginning and the end. I will giue to him that is a thirst, of the well of the water of life freely.* Matth. 5. 6. *Blessed are they which hunger and thirst after righteousnesse, for they shalbe satisfied.*

The fourth, is the approching to the throne of grace, that there flying from the terrour of the Law, he may take hold of Christ, and find fauour with God. Heb. 4. 16. *Let vs therefore goe boldely*

boldely to the throne of grace, that we may receiue mercie, and finde grace to helpe in time of neede.

This approching hath two partes. The firſt, is an humble confeſſion of ſinnes before God particularly, if they be knowen ſinnes, and generally, if vnknowen: this done, the Lorde forthwith remitteth all our ſinnes. Pſal. 32. 5. *I thought, I will confeſſe againſt my ſelfe my wickednes vnto the Lord, and thou forgaueſt the puniſhment of my ſinne. Selah.* 2. Sam. 12. 13. *Dauid ſaid to Nathan, I haue ſinned againſt the Lord: wherfore Nathan ſaid to Dauid, the Lord hath taken away thy ſinne, thou ſhalt not die.* Luke 15. 19.

The ſecond, is the craueing pardon of ſome ſinnes, with vnſpeakeable ſighes, and in perſeuerance. Luke 15. 21. Act. 8. 22. *Repent of this wickednesſe, and pray God, that, if is be poſſible, the thought of thine heart may be forgiuen thee.* Rom. 8. 26. *The Spirite helpeth our infirmities: for we knowe not what to pray as we ought: but the Spirite it ſelfe maketh requeſt for vs, with ſighes which can not be expreſſed.*

The fift ariſing of the former, is an eſpeciall perſuaſion imprinted in the heart by the holy Ghoſt, whereby euery faithfull man doeth particularly applie vnto him ſelfe, thoſe promiſes which are made in the Goſpell. Matth. 9. 2. *They brought vnto him a man ſicke of the palſie: and when Ieſus ſawe their faith, he ſaid vnto the ſicke of the palſie, Sonne, be of good comfort, thy ſinnes are forgiuen thee.* Matth 15. 28. *O woman, great is thy faith, be it vnto thee, as thou deſireſt.*

This perſwaſion, is, and ought to be in euery one, euen before he haue any experience of Gods mercies. Matt. 15. 23. *A Woman, a Canaanite, came out of the ſame coaſtes, and cryed, ſaying, vnto him haue mercie on me, O Lord, the ſonne of Dauid: my daughter is miſerably vexed with a deuill &c.* 23. 24. 25. 26. 27. Iohn. 20. 29. *Ieſus ſaid vnto him, Thomas, becauſe thou haſt ſeene me, thou beleeueſt: bleſſed are they, which haue not ſeene, and haue beleeued.* Heb. 11. 1. *Faith is the ground of things hoped for, and the euidence of things which are not ſeene.* In philoſophie, we firſt ſee a thing true by experience, and afterward giue our aſſent vnto it: as in Naturall philoſophie, I am perſwaded that ſuch a water is hote, becauſe, when I put mine hand into it, I perceiue, by experience, an hote qualitie.

But in the practise of faith, it is quite contrary. For first, we must consent to the word of God, resisting all doubt and diffidence, and afterward will an experience, and feeling of comfort follow. 2. Chron. 20. 20. *Put your trust in the Lord your God, and ye shall be assured: beleeue his Prophets, and ye shall prosper.* They therefore doe very ill, who are still in a doubt of their saluation, because as yet, they feele not in them selues, especiall motions of Gods spirite.

Thus much concerning the way which God vseth in begetting of faith. There are beside this, two notable degrees of faith. The one is, the lowest, and as I may speake, the positiue degree: the other is the higest, or superlatiue.

The lowest degree of faith, is called ὀλιγοπιστία, a little or weake faith, like a grayne of mustard seede, or smoking flaxe, which can neither giue out heate nor flame, but onely smoke. Math. 8. 25. *His Disciples awaked him, saying, Saue, master, we perish.* 26. *And he said vnto them, Why are ye fearefull, O ye of little faith.* Math. 7. 20. *If ye haue faith as much as a grayne of mustarde seede, ye shall say vnto this mountaine, Moouc, and it shall remoouc.* Esay 42. 3. *The smoking flaxe shall he not quenche.*

Faith is then saide to be weake and feeble, when as, of those fiue degrees aboue mentioned, either the first, which is *knowledge*, or the fift, which is *application* of the promises, is very feeble, the rest remaining strong. Rom. 14. 2. *One beleeueth that he may eate all things, and another which is weake, eateth hearbes.* v. 3. *Let not him that eateth, despise him that eateth not: and let not him which eateth not, iudge him which eateth: for God hath receiued him.* The Apostles although they beleeued, that Christ was that Sonne of the liuing God: yet they were ignorant of his death and of his resurrection. Math. 16. 16. Ioh. 6. 69. Math. 17. 22. Luke 9 49. *They vnderstood not that word: for it was hid from them, so that they could not perceiue it.* Actes 1. 6. *They asked him, saying, Lorde wilt thou restore at this time the kingdome of Israel?*

For the better knowledge of this kinde of faith, wee must obserue these two rules.

1. A serious desire to beleeue, and an endeauour to obteyne

taine Gods fauour, is the head of faith. Matth.5.6. *Bleſſed are they which hunger and thirſt after righteouſneſſe, for they ſhalbe ſatisfied.* Reuel.21.6. *I will giue to him that is a thirſt, of the well of the water of life freely.* Pſal.145.19. *He will fulfill the deſire of them that feare him: he alſo will heare their crie, and will ſaue them.* For in ſuch as beginne to be renued, the will lyeth not idle, but being mooued by the holy Ghoſt, ſtriueth with doubtfulneſſe, and diſtruſt, and endeuoureth to giue her aſſent to the ſweete promiſes made in the Goſpell, and in the ſenſe of her weakeneſſe, deſireth aſſiſtance from aboue.

II. God doeth not deſpiſe the leaſt ſparke of faith, if ſo be, it, by litle and litle, doe encreaſe, and men vſe the meanes to increaſe the ſame. Luke 17.5. *The Apoſtles ſaid vnto the Lord, encreaſe our faith.* verſe 6. *And the Lord ſaid, if ye had faith as much as a graine of muſtard ſeede, and ſhould ſay vnto this mulbery tree, plucke thy ſelfe vp by the rootes, and plant thy ſelfe in the ſea, it ſhould euen obey you.* Man muſt therefore ſtirre vp his faith, by meditation of Gods worde, ſerious prayers, and other exerciſes belonging vnto faith.

The higheſt degree of faith, is πληροφορία, *a full aſſurance*, which is not onely certen and true, but alſo a *full perſwaſion* of the heart, whereby a Chriſtian maketh full and reſolute account that God loueth him, and that he will giue to him by name, Chriſt, and all his graces pertaining to eternal life. Romanes 4.20. *Neither did he doubt of the promes of God through vnbeliefe, but was ſtrengthened in the faith, and gaue glorie to God.* verſe 21. *Being fully aſſured that he, which had promiſed, was able alſo to doe it.* Rom.8.38. *I am perſwaded, that neither life, nor death, &c. can ſeparate vs from the loue of God which is in Chriſt Jeſus.* Pſal.23.6. *Doubtleſſe, kindneſe and mercie ſhall followe me all the dayes of my life.* 1. Sam.17.36. *Thy ſeruant ſlewe both the Lion and the beare: therefore this vncircumciſed Philiſtine ſhalbe as one of them, ſeeing he hath railed on the hoſte of the liuing God.* Man commeth to hie degree, after the ſenſe, obſeruation, and long experience of Gods fauour and loue.

CHAP. 37. *Concerning the second degree of the declaration of Gods loue.*

THe second degree, is Iustification, whereby such as beleeue are accounted iust before God, through the obedience of Christ Iesus. 2. Corin. 5. 21. *He hath made him to be sinne for vs, which knew no sinne: that we should be made the righteousnes of God in him.* 1. Cor. 1. 30. Roman. 5. 19. *As by one mans disobedience many were made sinners, so by the obedience of one (that is, Iesus Christ v. 17.) shall many also be made righteous.*

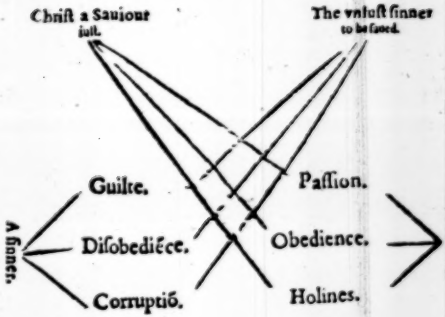
Iustification hath two partes: Remission of sinnes, and Imputation of Christes righteousnes.

Remission of sinnes, is that part of iustification, whereby he that beleeueth, is freed from the *guilte* and *punishment* of sinne, by the merits of the passion of Christ. Coloss. 1. 21, 22. *You hath he now reconciled in the body of his flesh through death to make you holy, and vnblameable, and without fault in his sight.* 1. Pet. 2. 24. *Who, in his owne flesh, bare our sinnes in his bodie on the tree, that we being deliuered from sinne, should liue in righteousnesse; by whose stripes ye were healed.*

Imputation of righteousnes, is the other part of Iustification, whereby such as beleeue, hauing the guilt of their sinnes couered, are accounted iust in the sight of God, through Christs righteousnes. 2. Cor. 5. 21. Psal. 32. 1. *Blessed is he whose wickednes is forgiuen, and whose sinne is couered.* Rom. 4. the whole chapter. Philip. 3. 9. *I haue counted all things losse, and doe iudge them to be dongage, that I might winne Christ, and might be found in him, that is, not hauing mine owne righteousnes, which is by the law, but that which is through the faith of Christ, euen the righteousnesse which is of God through faith.*

The forme of iustification, is as it were a kind of translation, of the beleeuers sinnes vnto Christ, and againe Christes righteousnesse vnto the beleeuer, by meanes of Gods diuine imputation. As is apparant in this picture following.

Christ



Iustification hath annexed vnto it Adoption, whereby all such as are predestinated to bee adopted, receiue power, to be actuallie accounted the sonnes of God by Christ. Ephes. 1.5. *Who hath predestinate vs, to be adopted through Iesus Christ, vnto himselfe, according to the good pleasure of his will.*

By meanes of adoption, God hath bestowed many notable priuiledges vpon his children. I. They are the Lordes heires apparant. Rom. 8.17. *If we be children, we be also heires, euen the heires of God.*

II. They are fellow heires with Christ, yea Kings. Rom. 8.17. Reuel.1.6. *And made vs Kings and Priests, euen to God his father.*

III. All their afflictions, yea euen their wantes, and offences, are turned to fatherly chastisements, inflicted vpon them for their good. Rom.8.28. *We knowe that all things worke together for the best, vnto them that loue God.* v.36. *It is written, for thy sake are we killed all the day long: we are counted as sheepe for the slaughter.* v.37. *Neuertheless, in all these things, we are more then conquerours through him that loued vs.* Psalme 89. vers. 32. *I will visite their transgressions with the rodde, and their iniquitie with strokes.* v.33. *Yet my louing kindnesse will I not take from him.*

2.Cor.

2.Cor.12.7. *There was giuen vnto me a pricke in the flesh, the messenger of Satan to buffet mee, because I should not be exalted out of measure.* 2.Sam.7.14. *I will be to him a father, and he shall be to me a sonne: and if he sinne, I will chasten him with the rod of men, and with the plagues of the children of men.*

IIII. They haue dominion ouer all creatures. 1. Corinth. 22.23. *Whether it be Paul, or Apollos, or Cephas, or the worlde, or life, or death, whether they be things present or things to come, euen all are yours.* Hebr.2.7. *Thou madest him little inferiour to the Angels, thou crownedst him with glorie and honour, and hast set him aboue the workes of thine handes.* 8. *Thou hast put all things in subiection vnder his feete.*

Last of all, they may haue the angels as ministring spirites attending on them for their good. Hebr. 1. 14. *Are they not all ministring spirites, sent forth to minister for their sakes which shall be heires of saluation?* Psalme 34.7. *The Angels of the Lord pitch round about them that feare him, and deliuereth them.*

CHAP. 38. *Concerning the third degree of the declaration of Gods loue.*

THe third degree is Sanctification, whereby such as beleeue, being deliuered from the tyrannie of sinne, are by litle and litle renued in holinesse, and righteousnesse. 1. Iohn. 3. 9. *Whosoeuer is borne of God, sinneth not: for his seed remaineth in him, neither can he sinne, because he is borne of God.* Rom.8.1. *There is no condemnation to those which are in Christ Iesus, which walke not after the flesh but after the spirit.*

Sanctification hath two partes: Mortification, and Viuification.

The mortification of sinne is the first part of sanctification, whereby the power of sinne is abated, and crucified in the faithfull. Roman.6 2. *How shall we that are dead to sinne, liue yet therein?* 3. *Knowe ye not that all we which haue bene baptized into Iesus Christ, haue bene baptized into his death?* 4. *We are buried then with him by baptisme into his death, that like as Christ was raised vp from*

from the dead, by the glory of the father, so wee also should walke in newnes of life. Eccl.5.6,7,11,12,13. Galat.5.24. *They which are Christes haue crucified the flesh, with the affections & lustes thereof.*

The meanes that worke mortification, is the death and buriall of Christ, from whence proceedeth such a vertue, as doth both keepe vnder the strength that it cannot breake out as it would, and in man, as it were in a graue, doeth cause it to die and not putrifie. Rom.6.6. *Our old man is crucified with him, that the bodie of sinne might be destroyed.*

Viuification is the second part of sanctification: whereby inherent holines being begun, is still augmented and enlarged. First, we receiue the first fruites of the spirit, then a continuall encrease of them. Eph.4.23. *Be renued in the spirit of your mind,* v. 24. *And put on the new man which after God is created in righteousnes, and true holines.* Eph.2.1. *And you, hath he quickned, that were dead in trespasses and sinnes.* Gal.2.20. *Thus I liue, yet not I now, but Christ in me: and in that I now liue by the flesh, I liue by the faith of the sonne of God, who hath loued me, and giuen himselfe for me.* Rom.8.23. *We which haue the first fruites of the spirit, euen we doe sigh in our selues, waiting for the adoption, euen the redemotion of our bodies.* 1.Cotinth.15.45. *The first man Adam was made a liuing soule, and the second man Adam was made a quickning spirit.*

The efficient cause of viuification is the holy Ghost, who doth by his diuine power conuey himselfe into the beleeuers hearts, and in them createth holines. Iob.33.24,25. *Then will hee haue mercy vpon him, and will say, deliuer him that he goe not downe into the pit: for I haue receiued a reconciliation. Then shall his flesh be as fresh as a childes, and shall returne as in the daies of his youth.* Rom.8.9. *Now ye are not in the flesh, but in the spirit, because the spirit of God dwelleth in you: but if any man haue not the spirit of Christ, the same is not his.* v.11. *But if the spirit of him that raised vp Iesus from the dead dwell in you, he that raysed vp Christ from the dead, shall also quicken your mortall bodies, because that his spirite dwelleth in you.*

The preseruatiue of viuification, is a vertue deriued from Christes resurrection, to those that are quickned, which maketh them to rise vp to newnes of life. Philip.chap.3. vers.10.

That

That I may know him, and the vertue of his resurrection.

Furthermore, this inherent holines is to be distinguished into parts, according to the seuerall faculties of the bodie and soule of man. 1. Thess.5.23. *The very God of peace sanctifie you throughout: And I pray God, that your whole spirite, soule, and bodie may be kept blameles, vnto the comming of our Lorde Jesus Christ.*

I. The holines of the minde, which is the illumination thereof, to the knowledge of the will of God. Coloss.1.9. *We cease not to pray for you, and to desire that ye might be fullie filled with knowledge of his will, in all wisedome and spirituall vnderstanding.* 1.Cor.12.8. *To one is giuen by the spirite, the speach of wisedome, to an other the speach of knowledge, by the same spirit.*

Illumination, is either spirituall vnderstanding, or spirituall wisedome.

Spirituall vnderstanding, is an illumination of the minde, whereby it acknowledgeth the knowen trueth of the word of God.

Spirituall wisedome, is also an illumination of the minde, whereby the same trueth, is applied to the good ordering of particular both thinges and actions, as persons, place, and times require.

These two, haue these effectes, which follow.

1. To discerne betweene good and euill. Hebr.5.14. *Strong meate belongeth to them that are of age, which through long custome haue their wittes exercised, to discerne both good and euill.* Phil.1.10. *That ye may discerne things that differ one from an other.*

2. To discerne of spirits. 1.Ioh.4.1. *Deerely beloued, beleeue not euery spirite, but trie the spirites whether they are of God.* 1. Thess.5.21. *Trie all things, and keepe that which is good.* Actes 17.11. *These were more noble men, then they which were at Thessalonica, which receiued the worde with all readines, and searched the Scriptures daily, whether these things were so.*

3. To meditate vpon the word and workes of God. Psal. 1.2. *But his delight is in the Law of God, and in that Law doth exercise him selfe day and night.* Psal. 119.15. *I will meditate in thy preceptes, and consider thy wayes.* Psal. 107. the whole Psalme.

4. To

4. To diſcerne and acknowledge a mans owne inwarde blindnes. Pſal.119.33. *Teach me, O Lord, the way of thy ſtatutes, and I will keepe it vnto the ende.* verſe 18. *Open mine eyes, that I may ſee the wonders of thy Law.*

II. The ſanctitie of the memorie, is an abilitie to keepe a good thing, when it is offered to the minde, and as neede ſerueth, to remember it. Pſal.119.11. *I haue hid thy promes in mine heart, that I might not ſinne againſt thee.* Pſal. 16. 7. *I will praiſe the Lord who hath giuen me counſell: my reynes alſo teach me in the nightes.* Luke 2. 51. *His mother kept all theſe thinges in her heart.*

III. The ſanctitie of conſcience, which is a grace of God, whereby a mans conſcience excuſeth him for all his ſinnes, after they are forgiuen him in Chriſt, as alſo of his vpright walking in the whole courſe of his life. 1 Tim.1.19. *Hauing faith and a good conſcience, which ſome hauing put away, &c.* 1. Cor.4.4. *I know nothing by my ſelfe: yet am I not thereby iuſtified.* Actes 23. 1. *Paul ſaid, I haue in all good conſcience, ſerued God vntill this day.* Actes 24.16. *I endeauour my ſelfe to haue alway a cleare conſcience, toward God and toward men.* Pſal. 26.1,2,3. *Iudge me, O Lord, for I haue walked in mine innocencie, my truſt hath beene alſo in the Lord: therfore ſhall I not ſlide. Proue me, O Lord, and trie me, examine my reynes and mine heart. For thy louing kindenes is before mine eyes, therefore haue I walked in thy trueth.*

Hence, in all godly men ariſeth the inward *peace of God*, and the outward alacritie in the countenance. Phil.4.7. *The peace of God which paſſeth all vnderſtanding, ſhall preſerue your heartes and mindes in Ieſus Chriſt.* Prou.28.1. *The wicked flee, when none purſueth: but the righteous are bold as a Lyon.*

IIII. Sanctitie of will, whereby man beginneth to will that which is good, and to refuſe the contrarie. Therefore in this eſtate, the will is partly freed from bondage, partly in bondage to ſinne. Philip. 2.13. *It is God which worketh in you, both the will and the deede, euen of his owne pleaſure.* Rom. 7.18. *I know that in me, that is, in my fleſh, dwelleth no good thing: for to will is preſent with me, but I finde no meanes to performe that which is good, &c.* verſes 19,20,21,22.

V. Sanctitie of affections, is the right moouing of them,

1. Theſſ.

1. Thess. 5. 23. Rom. 7. 24.

Affections of most especiall note, are these:

I. Hope, whereby men with sighings, looke for the accomplishing of their redemption. Rom. 8. 23.

This hope, when it is once strong and liuely, hath also her πληροφορια, that is, full assurance, as faith hath. Coloss. 1. 23. *If ye continue grounded and stablished in the faith, and be not mooued away from the hope of the Gospell, whereof ye haue heard, &c.* 1. Pet. 1. 3. *Blessed be God, euen the Father of our Lorde Iesus Christ, which, according to his abundant mercy, hath begotten vs again vnto a liuely hope, by the resurrection of Iesus Christ from the dead.*

II. Feare of offending God, becaúse of his mercie. 1. Pet. 1. 17. *If ye call him father, which without respect of person, iudgeth according to euery mans worke, passe the time of your dwelling here in feare.* Psal. 103. 4. *There is mercy with thee, that thou maiest be feared.*

III. A base account of all wordly things, in respect of Christ Iesus. Philip. 3. 7. *But the thinges that were aduantage to me, I accounted losse for Christes sake.* verse 8. *Yea doubtlesse, I thinke all things but losse, for the excellent knowledge sake of Christ Jesus my Lord, for whome I haue counted all things losse, and doe iudge them to be doung, that I might winne Christ.*

IIII. The loue of God in Christ, which is like vnto death, and as a fire that cannot be quenched. Canticles 8. 6. *Loue is strong as death, ielousie is cruell as the grane, the coles thereof are fire coles, and a vehement flame.*

V. A feruent zeale to Gods glorie. Rom. 9. 3. *I would wish my selfe to be separate from Christ, for my brethren, that are my kinsmen, according to the flesh.*

VI. An anguish of minde for the sinnes of the worlde. Psal. 119. 136. *Mine eyes gush out with teares, becaúse men kespe not thy Law.* 2. Pet. 2. 7. *And deliuered iust Lot, beeing vexed with the vncleanely conuersation of the wicked.* verse 8. *For hee beeing righteous, and dwelling among them, in seeing and hearing, vexed his righteous soule from day to day, with their vnlawfull deedes.*

VII. Exceeding great ioy in the holy Ghost. Rom. 14. 17. *The kingdome of God is not meate and drinke, but righteousnes, and*

peace,

peace, and ioy in the holy Ghost.

6. Sanctitie of bodie, whereby it is a fit instrument for the soule to accomplish that which is good. Rom. 6. 19. *As ye haue giuen your members seruants to vncleannes, and to iniquitie, to commit iniquitie: so now giue your members seruants vnto righteousnes in holines.*

CHAP. 39.

Of Repentance and the fruites thereof.

FRom sanctification Repentance is deriued; for no man can repent, before he haue begunne to hate sinne.

Repentance is, when a sinner turneth vnto the Lord. Acts 26. 20. *He shewed first vnto them of Damascus, and at Ierusalem, and through all the coastes of Iudea, and then to the Gentiles, that they should repent and turne to God, and to doe workes worthie amendment of life.* 1. Ioh. 3. 3. *Euery man that hath this hope in him, purgeth himselfe, as he is pure.*

This is performed, when as any one, by the instinct of the holy Ghost, doth purpose, will, desire, and endeauour to relinquish his former sinnes, and to become a new man. Psal. 119. 112. *I haue applied my heart to fulfill thy statutes alway, euen vnto the ende.* 1. Ioh. 3. 3. Act 11. 23. *When he was come, and had seene the grace of God, was glad, and exhorted all, that with purpose of heart, they would cleaue vnto the Lord.*

The fruite of Repentance, is a christian conuersation, wherein are brought foorth fruites worthy amendment of life. Matth. 3. 8. *Bring ye therefore fruites worthy of repentance.*

A Christian conuersation, is such a course of life, whereby wee following Christes example, doe by him, performe new obedience to God. Math. 11. 29. *Take my yoke on you, and learne of me, that am meeke and lowly in heart: And ye shall find rest vnto your soules.* 1. Pet. 4. 1. *For as much as Christ hath suffred for vs in the flesh, arme your selues likewise with the same minde, which is, that*

that he which hath suffered in the flesh, hath ceased from sinne. 1. Pet. 2. 21. *For hereunto are ye called, for Christ also suffered for vs, leauing vs an ensample that we should follow his steppes.* Pet. 3. 10, 11. *If any man long after life, and to see good daies, let him refraine his tongue from euill, and his lippes that they speake no guile. Let him eschewe euill and doe good, let him seeke peace and followe after it.*

There are two partes of new obedience: the deniall of our selues, and the profession of Christ. Math. 16. 24. *If any man will follow me, let him forsake himselfe, take vp his crosse, and follow me.*

The deniall of our selues, consisteth partly in Christian warrefare, partly in the patient bearing of afflictions.

CHAP. 40.

Of Christian warrefare.

CHristian warfare, is concerning the right way of fighting in the spirituall battell.

The partes thereof, are the preparation to battell, and the combate it selfe.

To the preparation, we must vse the complete armour of God. Eph. 6. 13. *For this cause, take vnto you the whole armour of God, that ye may be able to resist in the euill day, and hauing finished all things, stand fast.*

The parts hereof, are especially sixe. I. Truth. II. Iustice. III. Euangelicall obedience. IIII. Faith. V. The worde of God. VI. Continuall and feruent prayers with watching. Ephes. 6. 14. *Stande therefore, and your loynes girded about with veritie, and hauing on the brestplate of righteousnes.* verse 15. *And your feete shod with the preparation of the Gospell of peace.* verse 16. *Aboue all, take the shield of faith, wherewith ye may quench all the fierie dartes of the wicked.* verse 17. *And take the helmet of saluation, and the sword of the Spirite, which is the word of God.* verse 18. *And pray alwaies with all maner praier and supplication in the spirite, and watch thereunto with all perseuerance and supplication for all Saints.* 1. Pet. 5. 8. *Bee sober, and watch,*

watch, for your aduerſarie the deuill, as a roaring lion, walketh about, ſeeking whome he may deuoure.

The combate, is a mutuall conflict of them that fight ſpirituallie.

The warriours, are the Tempter and the Chriſtian ſouldier. Epheſ. 6.12. *For we wreſtle not againſt fleſh and blood, but againſt principalities, againſt powers, and againſt the worldly gouernours, the princes of the darkenes of this world, againſt ſpirituall wickednesſes, which are in hie places.*

The tempter, is the prince or his helpers. The prince is Satan and his angels, which are ſpirituall wickednesſes, in hie things. His helpers are the fleſh and the world.

The conflict of all theſe, is temptation, whereby man is prouoked to commit ſuch wickednes, as is hurtfull to the ſaluation of his ſoule. 1. Pet. 2. 11. *Dearely beloued, I beſeech you, as ſtrangers and pilgrimes abſteine from fleſhly luſts, which fight againſt the ſoule.*

In the ſouldier, two things are to bee conſidered: his reſiſting, and his fall.

Reſiſtance is an action, whereby the ſouldier doth withſtand temptation, through grace working inwardly in him. 1. Iohn. chap. 2. verſ. 14. *I write vnto you babes, becauſe yee haue known the father. I haue writtē to you fathers, becauſe ye haue known him that is from the beginning. I haue written to you young men, becauſe ye are ſtrong, and the word of God abideth in you, and ye haue ouercome the wicked.* 1. Pet. 5. 8. Epheſ. 6 16. Pſalme 91. 13. *Thou ſhalt walke vpon the lion and aſpe: the yong lion and the dragon ſhalt thou treade vnder feete.*

To confirme this, theſe *preſeruatiues* which follow are very neceſſary.

I. When thou art tempted to ſinne, do not onely abſteine from it, but earneſtly loue and followe after the contrary. Iohn. 8. 44.

II. Neuer yeeld or conſent to Satans wordes, whether he ſpeake the trueth, accuſe falſely, or flatter diſſemblingly. Iohn. 8. 44. *Yee are of your father the deuill, and the luſtes of your father ye will doe: hee hath bene a murtherer from the beginning, and*

abode not in the trueth, because there is no trueth in him: when hee speaketh a lie, then speaketh he of his owne, for he is a liar and the father thereof. Mark. 5. 7. *And cried with a loud voice, and saide, What haue I to doe with thee, Iesus, the sonne of the most high God.* Act. 16. 17. *Shee followed Paul and vs, and cried, saying, These men are the seruants of the most high God, which shew vnto vs the way of saluation.* August. Serm. 241.

III. One temptation is to be looked for after another, and then especially, when our enemie after hee hath set his snares, is at rest: for the deuil neuer maketh an end of his malice. 1. Pet. 5. 8.

The fall is, whereby the souldier through infirmitie fainteth, being subdued by the power of the enemie. Gal. 6. 1. *Brethren, if a man be fallen by occasion into any fault, ye, which are spirituall, restore such a one with the spirit of meekenes, considering thy selfe, least thou also be tempted.*

To this appertaineth the spirituall remedie. A remedie, is a thing hauing aptnesse to restore him which is fallen, to his former estate. Gal. 6. 1.

And here two things must alwaies be thought on.

I. If there be a willing minde, euery one is accepted for that grace which he hath, not for that which he hath not. 1. Cor. chap. 8. vers. 12. *For if there be first a willing mind, it is accepted according to that a man hath, and not according to that hee hath not.*

II. In all these things, whosoeuer will leade a godly life in Christ, the power of God is to be made perfect through their infirmities. 2. Corinth. chap 12. vers. 9. *And he said vnto me, my grace is sufficient for thee, for my power is made perfect thorough weakenesse. very gladly therefore will I reioyce rather in mine infirmities, that the power of God may dwell in me.* vers. 10. *Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christes sake, for when I am weake, then am I strong.*

CHAP.

CHAP. 41.

Of the firſt Aſſault.

ASſaults are threefold.

The firſt is, about the Chriſtian mans effectuall calling. The temptation is, the enterpriſe of the deuill to make blinde mans minde, and to harden his heart, leaſt the worde of God ſhould worke in him to ſaluation. Matth.13.4. *And as he ſowed, ſome fell by the way ſide, and the foules came and deuoured them vp.* ver. 5. *And ſome fell vpon ſtony ground, where they had not much earth, and anon they ſprang vp, becauſe they had no depth of earth.* 6. *And when the ſunne roſe vp, they were parched, and for lacke of rooting withered away.* 7. *And ſome fell among thornes, and the thornes ſprung vp, and choked them.* 19. *Whenſoeuer a man heareth the word of the kingdome, and vnderſtandeth it not, the euill one commeth, and catcheth away that which was ſowen in his heart: and this is hee which hath receiued the ſeede by the way ſide.*

A reſiſtance in thoſe that are called, is wrought by the ſpirit of God, that cauſeth men to lend their eares to heare, and doth ingraffe the worde in their hearts, that the immortall ſeede of regeneration may ſpring in them. Pſalm.4.6. Iohn.6.44. Act.16.14. Iam.1.21. *Wherefore lay apart all filthines, and ſuperfluitie of malicioufnes, and receiue with meekenes the word that is graffed in you, which is able to ſaue your ſoules.* 1.Pet.1.22. *Seeing your ſoules are purified in obeying the truth through the ſpirit, to loue brotherly without fayning, loue one another with a pure heart feruently.* 1.Ioh.3.9. *Whoſoeuer is borne of God ſinneth not: for his ſeed remaineth in him, neither can he ſinne, becauſe he is borne of God.* A reſiſtance in thoſe that are to be called, is when in a ſincere heart they doe ioyne the word which they haue heard, with faith. Luk.8.15. *But that which fell in good ground, are they which with an honeſt and good heart heare the word and keepe it, and bring forth fruite with patience.* Heb.4.2.

Here are certaine preseruatiues to be noted.

I. Premeditation of the power and vse of the worde. Eccles.4.17. *Take heede to thy foote, when thou entrest into the house of the Lorde, and be more neere to heare, then to giue the sacrifice of fooles, for they know not that they doe euill.* Chap.5.1. *Be not rash with thy mouth, nor let thine heart be hastie to vtter a thing before God for God is in the heauens, and thou art on the earth: therefore let thy wordes be fewe.*

II. Diligent attention of the minde. Act.16.14.

III. An hungering desire of the heart Ioh.7.37. *Now in the last and great day of the feast, Iesus stoode and cried, saying, If any man thirst let him come to me and drinke.*

IIII. Integritie of life. Psal.26.6.

V. The casting away of euill affections. Iam.1.22. *And be ye doers of the word, and not hearers onely, deceiuing your owne selues.*

VI. The inward consent and agreement of the heart with the word preached. Act.2.37.

VII. An hiding of the worde in the heart, least we should sinne Psal.119.11. *I haue hid thy word in mine heart, that I might not sinne against thee.*

VIII. A trembling at the presence of God in the assembly of the Church. Isa. 66.2. *For all these things hath mine hande made, and all these things haue bene, saith the Lord, and to him will I looke, euen to him that is poore, and of a contrite spirite, and trembleth at my wordes.* Act.10.33. *Then sent I for thee immediatly, and thou hast well done to come: now therefore are we all here present before God, to heare all things that are commanded thee of God.*

The fall, is either a coldnes in receiuing the word, and a neglect thereof, or else a falling into errours.

The remedie for this, is subiection, which must be made to the iudgement and censure of the brethren, and ministers. Reuel. chap 3. vers. 15. *I know thy workes, that thou art neither colde nor hote: I would thou werest colde or hote.* Galat. chap.6. vers.2. 1. Timot. chap.1. vers. 20. *Of whome is Hymeneus and Alexander, whome I haue deliuered vnto Satan, that they might learne not to blaspheme.*

CHAP.

CHAP. 42.

Of the second Assault.

THe second assault is concerning faith.

The temptation is an illusion which the deuill casteth into the hearts of godlie men: as when he saith, thou art not of the nomber of the elect: thou art not Iustified: thou hast no faith: thou must certenly be condemned for thy sinnes. Mat. 4.3. *Then came to him the tempter, and said, If thou be the sonne of God, command that these stones be made bread.*

Helpes, which the deuill abuseth for the strengthening of such illusions, are these.

I. Aduersitie, as dangers, losses, persecutions, ielousie, grieuous o[illegible]ces, &c. Psal. 73.12. *Loe, these are the wicked yet prosper they alway and increase in riches.* 13. *Certenly I haue clensed mine heart in vaine, & washed mine hands in innocency.* Iob. 13.23. *How many are mine iniquities and sinnes? shewe me my rebellion and my sinne.* 24. *Wherefore hidest thou thy face and takest me for thine enemie?* 25. *Wilt thou breake a leafe driuen to and fro? and wilt thou pursue the drie stubble?*

II. The remembrance of sinnes past. Iob. 13.26. *For thou writest bitter things against me, and makest me to possesse the iniquities of my youth.*

III. A feeling of death euen alreadie at hand.

The resistance is made by a true faith, applying Christ with all his merites particularly, after this maner. I assuredly beleeue that I shall not be condemned, and that I am elected, & iustified in Christ. Esa. 53.11. *He shall see the trauaile of his soule, and shall be satisfied: by his knowledge shall my righteous seruant iustifie many for he shall beare their iniquities.* Rom. 8.38. *For I am perswaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,* 39. *Nor height, nor depth, nor any other creature shall be able to separate vs from the loue of God, which is in Christ Iesus our Lord.*

The preseruatiue is in temptation, not to beholde faith

but the obiect of faith, which is Christ. Philipp. 3. 12. *Not as though I had alreadie attained vnto it, either were already perfect: but I follow if that I may comprehend that, for whose sake also I am comprehended of Christ Iesus.* vers. 13. *One thing I doe, I forget that which is behinde, and endeuour my selfe to that which is before.* vers. 14. *And follow hard toward the marke, for the price of the hie calling of God in Christ Iesus.* Iohn. 3. 14. *And as Moses lift vp the serpent in the wildernesse, so must the sonne of man bee lift vp.*

The falling, is doubtfulnes, and distrust of our election, and of Gods mercy. Psal. 77. 6. *I called to remembrance my song in the night: I communed with mine owne heart, and my spirite searched diligently.* 7. *Will the Lorde absent him selfe for euer? and will hee shew no more fauour?* 8. *Is his mercy cleane gone for euer? doth his promise faile for euermore?* Psalm. 22. 1. *My God, my God, why hast thou forsaken me, and art so farre from my health, and from the words of my roaring?*

The remedie is double.

First, the operation of the holy spirite stirring vp faith and increasing the same. Philipp. chap. 1. vers. 6. *I am perswaded of this same thing, that he that hath begun this good worke in you, will performe it vntill the day of Iesus Christ.* Luk. 17. 5. *And the Apostles said vnto the Lord, Increase our faith.*

The second is, an holy meditation, which is manifolde.

I. That it is the commandement of God that wee should beleeue in Christ. 1. Iohn. 3. 23. *This is then his commandement, that we beleeue in the name of his sonne Iesus Christ, and loue one an other, as he gaue commandement.*

II. That the Euangelicall promises are indefinite, and do exclude no man, vnlesse peraduenture any man doe exclude himselfe. Isa. 55. 1. *Ho, euery one that thirsteth, come ye to the waters, and ye that haue no siluer, come, buy and eate: come, I say, buy wine and milke without siluer, and without money.* Matth. 11. 28. *Come vnto me, all yee that are weary and laden, and I will ease you.* Iohn. 3. 15. *That whosoeuer beleeueth in him, should not perish, but haue eternall life.*

III. That

III. That doubtfulnes and deſpaire, are moſt grieuous ſinnes.

IIII. That contrary to hope, men muſt vnder hope beleeue with Abraham. Roman. chap. 4. verſ. 18. *Which Abraham aboue hope beleeued vnder hope, that he ſhould be the father of many nations: according to that which was ſpoken to him, ſo ſhall thy ſeede be.*

V. That the mercy of God, and the merite of Chriſtes obedience, are infinite. Iſa. 54. 10. *For the mountaines ſhall remooue, and the hilles ſhall fall downe: but my mercy ſhall not depart from thee, neither ſhall my couenant of peace fall away, ſaieth the Lord, that hath compaſſion on thee.* Pſalm. 103. 11. *For as high as the heauen is aboue the earth, ſo great is his mercy toward them that feare him.* 1. Iohn 2. 1. *My babes, theſe thinges write I vnto you, that ye ſinne not: and if any man ſinne, we haue an aduocate with the Father, Ieſus Chriſt the Iuſt.* verſe 2. *And he is the reconciliation for our ſinnes: and not for ours onely, but alſo for the ſinnes of the whole worlde.* Pſalme 130. 7. *Let Iſrael waite on the Lord: for with the Lorde is mercie, and with him is great redemption.*

VI. That God meaſureth the obedience due vnto him, rather by the affection and deſire to obey, then by the acte and performance of it. Rom. 8. 5. *For they that are after the fleſh, ſauour the things of the fleſh: but they that are after the Spirite, the thinges of the Spirite.* verſe 7. *Becauſe the wiſedome of the fleſh, is enimitie againſt God: for it is not ſubiect to the lawe of God, neither indeede can be.* Rom. 7. 20 *Now if I doe that I would not, it is no more I that doe it, but the ſinne that dwelleth in me.* verſe 21. *I finde then by the Lawe, that when I would doe good, euill is preſent with me.* 22. *For I delite in the Law of God, concerning the inner mã.*

VII. When one ſinne is forgiuen, all the reſt are remitted alſo, for remiſſion being giuen once, without any preſcription of time, is giuen for euer. Rom. 11. 29. *For the gifies and calling of God are without repentance.* Actes 10. 43. *To him alſo giue all the Prophets witneſſe, that through his name, all that beleeue in him, ſhall receiue remiſſion of ſinnes.*

VIII. That grace and faith are not taken away by falles of infirmitie, but thereby are declared & made manifeſt. Rom.

5.20. *Moreouer, the Law entred thereupon, that the offence should abound: neuertheleſſe, when ſinne abounded, there grace abounded much more.* 2.Cor.12.8. *For this thing I beſought the Lord thriſe, that it might depart from me.*

CHAP. 43.
Of the third Aſſault.

THe third Aſſault is, concerning Sanctification.

The temptation, is a prouoking to ſinne, according as the diſpoſition of euery man, and as occaſion ſhall offer it ſelfe. 1.Chron.21.1. *And Satan ſtoode vp againſt Iſrael, and prouoked Dauid to nomber Iſrael.* Iohn 13.2. *And when ſupper was done, the deuill had now put in the heart of Iudas Iſcariot, Simons ſonne, to betray him.*

In this temptation, the deuill doth wonderfully diminiſh and make leſſe thoſe ſinnes, which men are about to commit, partly by obiecting the mercy of God, and partly by couering or hiding the puniſhment which is due for the ſinne.

Then, there are helps to further the deuill in this his temtation.

Firſt, the fleſh which luſteth againſt the ſpirite, ſometimes by begetting euill motions and affections, and ſometimes by ouerwhelming and oppreſſing the good intents and motions. Gal 15.17. *For the fleſh luſteth againſt the ſpirite, and the ſpirite againſt the fleſh: and theſe are contrarie one to another, ſo that ye can not doe the ſame things that ye would. verſe 19. Moreouer, the workes of the fleſh are manifeſt, which are adulterie, fornication, vncleannes, wantonnes verſe 20. Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, ſeduions, hereſies, verſe 21. Enuie, murthers, drunkennes, gluttonie, and ſuch like, whereof I tell you before, as I alſo haue told you before, that they which doe ſuch things, ſhall not inherite the kingdome of God.* Iames 1.14 *But euery man is tempted, when he is drawen away by his owne concupiſcence, and is caught.*

Secondly, the world, which bringeth men to diſobedience, through pleaſure, profit, honour, and euill examples. Epheſ.2.

3.A-

3. *Among whome we also had our conuersation in time past, in the lustes of our flesh, in fulfilling the will of the flesh, and of the mind, and were by nature the children of wrath, as well as others.* 1. Iohn 2. 16. *For all that is in the world, as the lustes of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the worlde.*

Resistance, is made by the desire of the spirite, which worketh good motions and affections in the faithfull, and driueth foorth the euill. Gal. 5. 22. *But the fruite of the spirite is loue, ioy, peace, long suffering, gentlenes, goodnes, faith, verse 23. Meekenes, temperancie: against such there is no law. verse 24. For they that are Christes, haue crucified the flesh, with the affections and the lustes thereof. verse 26. Let vs not be desirous of vaine glory, prouoking one another, enuying one another.*

The preseruatiues are these, whereby men are strengthened in resisting.

I. To account no sinne, light or small. Gal. 5. 9. *A little leauen doth leauen the whole lumpe.* Rom. 6. 23. *For the wages of sinne is death, but the gift of God is eternall life, through Iesus Christ our Lord.*

II. To auoid all occasions of sinne. To these rather agreeeth the proverb vsed of the plague. *Longè, tardè, citò*: that is, *Aloofe, slowly, quickly.* 1. Thess. 5. 22. *Abstaine from all appearance of euill.* Iude, verse 23. *And others saue with feare, pulling them out of the fire, and hate euen the garment spotted by the flesh.*

III. To accustome thy selfe to subdue the lesser sinnes, that at the last, thou maist also ouercome the greater. Rom. 13. 4.

IIII. To apply thy selfe to thy appointed calling, and alway to be busilie occupied about some thing in the same.

V. To oppose the Lawe, the iudgements of God, the last iudgement, the glorious presence of God, and such like, against the rebellion and loosenes of the flesh. Prouerbs 28. 14. *Blessed is the man that feareth alway: but hee that hardeneth his heart, shall fall into euill.* Gen. 39. 9. *There is no man greater in this house then I: neither hath he kept any thing from me, but onely thee, because thou art his wife: how then can I doe this great wickednes, and*

and so sinne against God.

In this temptation the fall is, when a man being preuented, falleth into some offence. Gal. 6. 1.

Here Satan doth wonderfully make grieuous the offence committed, and doth accuse and terrifie the offender with the iudgements of God. Math. 27. 3. *Then when Iudas which betrayed him, saw that he was condemned, he repented him selfe, and brought againe the thirtie pieces of siluer, to the chiefe Priestes and Elders, verse 4. Saying, I haue sinned, betraying the innocent blood: but they said, What is that to vs? see thou to it. verse 5. And when he had cast downe the siluer pieces in the Temple, he departed, and went and hanged him selfe.*

The remedie is, a renued repentance, the beginning whereof is sorow in regard of God, for the same sinne: the fruites hereof are especially seuen. 2. Cor. 7. 9. *Now I reioyce not that ye were sorie, but that ye sorowed to repentance: for ye sorowed godly, so that in nothing ye were hurt by vs. verse 10. For godly sorowe causeth repentance vnto saluation, not to be repented off: but wordly sorow causeth death. verse 11. For behold, this thing that ye haue beene godly sorie, what great care hath it wrought in you: yea, what clearing of your selues: yea, what indignation: yea, what feare: yea, howe great desire: yea, what zeale: yea, what punishment: in all thinges ye haue shewed your selues, that ye are pure in this matter.*

I. A desire of doing well.

II. An Apologie, that is, a confession of the sinne before God, with a requiring of pardon for the offence. Psal. 32. 5. *Then I acknowledged my sinne vnto thee, neither hid I mine iniquitie: for I thought, I will confesse against my selfe my wickednes vnto the Lord, and thou forgauest the punishment of my sinne.* 2. Sam. 12. 13. *Then Dauid saide vnto Nathan, I haue sinned against the Lord. and Nathan said vnto Dauid, The Lorde also hath put away thy sinne, thou shalt not die.*

III. Indignation against a mans selfe, for his offence.

IV. A feare, not so much for the punishment, as for offending the Lord. Psal. 130. 3. *If thou straightly marke iniquities, O Lord, who shall stand?*

V. A desire to be fullie renued, and to be deliuered from sinne.

VI. A

VI. A feruent zeale to loue God, and to embrace & keepe all his commandements.

VII. Reuenge, whereby the flesh may be tamed and subdued, least at any time afterwarde, such offences be committed.

CHAP. 44. *Of the patient bearing of the Crosse.*

THe patient bearing of the Crosse, teacheth how Christians should vndergoe the burden.

The Crosse, is a certaine measure of afflictions, appointed by God, to euery one of the faithfull. Math. 16.24. *If any man will follow me, let him forsake himselfe, take vp his croste, and follow me.* Colos. 1. 24. *Nowe reioyce I in my sufferings for you, and fulfill the rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church.*

We ought to take vp this Crosse willingly, euen with both handes, when it shall please God to lay it vpon vs.

And after we haue taken it vp, we must beare it with patience and perseuerance. Colos. 1. 11. *Strengthened with all might, through his glorious power, vnto all patience, and long suffering with ioyfulnes.* Luke 21.19. *Possesse your soules by patience.*

The preseruatiues of patience, are 1. Strength by the holy Ghost. Philip. 4. 13. *I am able to doe all things through the helpe of Christ, which strengtheneth me.* Philip. 1. *It is giuen to you for Christ, that not onely ye should beleeue in him, but also suffer for his sake.*

II. An holy Meditation, which is manifolde: 1. That the afflictions of the faithfull, come not by chaunce, but by the counsell and prouidence of God, which disposeth all things in a most excellent sort. Gen. 45. 4, 5. *It was God that sent Ioseph into Egipt.* 2. Sam. chap. 16. verse 10. *The Lord biddeth Shemei curse Dauid.* Psalme 119. verse 71. *It was good for mee, that I was afflicted, that I might learne thy statutes.* 2. That albeit afflictions are grieuous, yet are they good and profitable. For they are helpes, whereby men beeing humbled for

for their sinnes before God, obtaine peace, and holines of life. 2. Cor. 1. 9. *We receiued sentence of death in our selues, because we should not trust in our selues, but in God, which raiseth the dead.* Isa. 26. 16. *Lord, in trouble haue they visited thee, they powred out a prayer, when thy chastening was vpon them.* Hos. 5. 15. *I will go, and returne to my place, till they acknowledge their fault, and seeke me: in their affliction they will seeke me diligently.* Psal. 78. 34. *When he slue them, they sought him, & they returned, & they sought God early.* Ier. 31. 18. *I haue heard Ephraim lamenting thus, thou hast corrected me, and I was chastised as an vntamed calfe: conuert thou me, and I shalbe conuerted.* Heb 12. 11. *No chastisement for the present seemeth ioyous, but grieuous: but afterwarde, it bringeth the quiet fruite of righteousnes vnto them, which are therby exercised.* Psal. 30. 5. *Weeping may abide at euening, but ioy commeth in the morning.* 3. That God hath promised saluour, mittigation of punishments, his presence, and deliuerance. Phil. 1. 29. 1. Cor. 10. 13. *God is faithfull, who will not suffer you to be tempted aboue measure, but with tentation will giue deliuerance.* 2. Sam 7. 14. Psal. 50. 15. *Call vpon me in time of trouble, and I will deliuer thee, and thou shalt glorifie me.* 4. That in all troubles of the faithfull, Christ is a companion. 1. Pet. 4. 13. *Reioyce, that ye are partakers of the afflictions of Christ.* 2. Cor. 4. 10. *Euery where we beare about in our body the dying of Christ, that the life of Iesus might also be made manifest in our bodyes.* Coloss. 1. 24. 5. That the Angels are ready to defend such as feare God. Psal. 34. 8. 2 King. 6. 16. *Feare not, there are more with vs then against vs.*

CHAP. 45. *Of the calling vpon God.*

THus much concerning the deniall of our selues, nowe followeth the profession of Christ. In which we consider either Christ him selfe, or his members: namely, the faithful. Mat. 25. 40. *Verily, I say vnto you, in as much as ye did it to one of the least of my brethren, ye did it vnto me.*

That profession which directly concerneth Christ, is either continuall, or onely in the time of daunger.

Continual, is the calling vpon the name of God, and ought euer to be perfourmed of vs, in the name of Christ Iesus our Mediatour.

Mediatour. 1.Cor.1.2. *To the Church of God which is at Corinthus, to them that are sanctified in Christ Iesus, in euery place, both their Lord and ours.* Act.9.14. *He hath authoritie from the hie priest, to binde all that call vpon thy name.* Coloss.3.17. *Whatsoeuer ye shall doe in worde or in deede, doe it in the name of the Lord Iesus, giuing thankes to God, and the Father by him.*

The calling vpon Gods name, is by prayer or thankesgiuing. Phil.4.6. *In all things let your requestes be shewed vnto God, in prayer and supplication, with giuing of thankes.*

Prayer hath two partes. Petition, and Assent. Marke 11.24. *I say vnto you, whatsoeuer ye desire when ye pray, beleeue that ye shall haue it, and it shalbe done vnto you.*

Petition, is the first part of prayer, whereby we, according to the rule of Gods worde, aske his helpe, for the obtaining of such necessaries as we want. 1.Iohn.5.14. *This is the assurance that we haue in him, that if we aske any thing according to his will, he heareth vs.*

In euery petition, we must expresse two things. I. A sense of our wantes. II. A desire of the grace of God to supplie those wants. 1.Sam.1.10. *She was troubled in her minde, and prayed vnto the Lord, and wept sore.* Dan.9.4. *And I prayed to the Lord my God, and made my confession, saying,* verse 5. *We haue sinned, and haue committed iniquitie &c.* verse 16. *O Lord, according to all thy righteousnes, I beseech thee, let thine anger and thy wrath be turned from thy citie Ierusalem &c.* to the 20. verse. Psal.130.1. *Out of the deepe I called to thee, O Lord.* 1.Sam.1.15. *Then Hannah answered, & said, Nay my lord, but I am a woman troubled in spirit. I haue drunke neither wine, nor strong drinke, but haue powred out my soule before the Lord &c.* 16.v. Psal.143.6. *I stretch foorth mine handes vnto thee, my soule desireth after thee, as the thirstie land.*

Assent, is the second part of prayer, whereby we beleeue, and professe it before God, that he, in his due time, will graunt vnto vs those our requestes, which before we haue made vnto his Maiestie. 1.Iohn 5.14,15. *This is the assurance that we haue in him, that if we aske any thing according to his will, he heareth vs. And if we knowe that he heareth vs, whatsoeuer we aske, we knowe that we haue the petitions that we haue desired of him.* Matth.6.13. *Leade vs not into temptation, but deliuer vs from euill. For thine is*

the

the kingdome, thine is the power, and thine is the glorie, for euer and euer, Amen.

As for the faithfull, howsoeuer they in their prayers, bewray many infirmities: yet no doubt, they haue a notable sense of Gods fauour, especicially, when they pray zealously, and often vnto the Lord. Iam.5.16. *Pray one for another, that ye may be healed: for the prayer of a righteous man availeth much, if it be feruent.* Luke 1.13. *The Angel said vnto him, Feare not, Zacharias: for thy prayer is heard.* Ionah 4.1. *It displeased Ionah exceedingly, and he was angrie.* verse 2. *And Ionah prayed vnto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? therefore I preuented it to flee vnto Tarshish: for I knewe that thou art a gratious God, and mercifull, slowe to anger, and of great kindnesse, and repentest thee of the euill.* Rom.8.26. Genesis 19.18. *Lot said vnto them, doe not so, I pray you, my lordes, &c.* Psal.6 1. *O Lord, rebuke me not in thine anger, neither chastise me in thy wrath &c.* vers.2.3.4.5. Psal.8.9. Psal.20.5. Psal.35.9. 18.28. Psal.16.7.

Thankesgiuing, is a calling vpon Gods name, whereby we, with ioy, and gladnesse of heart, doe praise God for his benefites either receiued, or promised. Psal. 45.1. *Mine heart will vtter foorth a good matter, I will entreate in my wordes of the King: my tongue is as the pen of a swift writer.* Ephes.5.20. *Giuing thanks alwayes for all things vnto God, euen the Father, in the Name of our Lord Iesus Christ.* Psal.36.8,9. *How excellent is thy mercie, O God? therefore the children of men trust vnder the shadowe of thy wings. They shalbe satisfied with the fatnesse of thine house, and thou shalt giue them drinke out of the riuer of thy pleasures.* Colos.3.16.

CHAP. 46. *Of Christian Apologie, and Martyrdome.*

THe profession of Christ in daungers, is either in word, or deede.

Profession in word, is called Christian Apologie, or the confession of Christ. Rom. 10.10. *With the heart, man beleeueth vnto righteousnesse: and with the mouth, man confesseth to saluation.* Psal. 22. 23. *I will declare thy name vnto my bre-*

thren

shren: in the middes of the Congregation will I praise thee.

Christian Apologie, is the profession of Christ in worde, when as we are ready with feare, and meekenesse, to confesse the trueth of Christian religion, to often as neede requireth, and the glorie of God is endaungered, euen before vnbeleeuers, especially, if they be not past all hope of repentance. 1. Pet. 3. 15. *Sanctifie the Lord God in your hearts: and be readie alwayes to giue an answere to euery man, that asketh you a reason of the hope that is in you:* verse 16. *And that with meekenesse and reuerence, hauing a good conscience, that when they speake euill of you, as of euill doers, they may be ashamed, which blame your good conuersation in Christ.* Actes 7. the whole Chapter. Steuen there maketh an Apologie for him selfe. Matth. 7. 6. *Giue not that which is holy to dogges, nor cast your pearles before swine: least they treade them vnder their feete, and turning againe, all to rent you.*

Profession, which is indeede, is called Martyrdome. Martyrdome is a part of Christian profession, when as a Christian man doeth, for the doctrine of faith, for iustice, and for the saluation of his brethren, vndergoe the punishment of death, imposed vpon him by the aduersaries of Christ Iesus. Marke 6. 18, 27, 28. *Iohn tolde Herode, It is not lawfull for thee to haue thy brothers wife. And immediately the King sent the hangman, and gaue him charge, that his head should be brought: so he went, and beheaded him in the prison.* 2. Cor. 12. 15. *I will most gladly bestowe, and be bestowed for your soules, though the more I loue you, the lesse am I loued.*

Notwithstanding, it is lawfull for Christians to flee in persecution, if they finde them selues not sufficiently resolued, and strengthened by Gods spirite to stande. Matth. 10. 23. *When they persecute you in one citie, flee into another. Verely, I say vnto you, ye shall not haue finished all the cities of Israel, till the Sonne of man come.* Iohn 10. 39. *Againe they studied to apprehende him, but he escaped out of their handes.* Actes 9. 30. *When the brethren knewe it, they brought him to Cesarea, and sent him foorth to Tarsus.* 1. Kinges 18. 13. *Was it not tolde my lorde, what I did, when Iesabel slewe the Prophets of the Lord, howe I hidde an hundreth men of the Lordes Prophetes, by fiftyes in a cane, and fedde them with bread and water?* Acts. 20. 22.

Nowe

Nowe beholde, I goe bounde in the Spirite vnto Ierusalem, and know not what thinges shall come vnto me there.

CHAP. 47. *Of Edification, and Almes among the faithfull.*

THat profession of Christ, which concerneth his members, namely, the Saintes and faithfull ones, is either Edification, or Almes.

Edification, is euery particular duetie towardes our brethren, whereby they are furthered, either to growe vp in Christ, or els are more surely vnited to him. Rom. 14. 19. *Let vs follow those things which concerne peace, and wherewith one may edifie another.*

To Edification, these things which follow appertaine.

I. To giue good example. Mat. 5. 16. *Let your light so shine before men, that they may see your good workes and glorifie your father which is in heauen.* 1. Pet. 2. 12. *Haue your conuersation honest among the Gentiles, that they which speake euill of you as of euill doers, may by your good workes which they shall see, glorifie God in the day of thy visitation.*

II. To exhort. Heb. 3. 13. *Exhort one another daily, while it is called to day, least any of you be hardned through the deceitfulnesse of sinne.* Rom. 1. 12. *That I might be comforted together with you thorough our mutuall faith, both yours and mine.*

III. To comfort. 1. Thess. 5. 14. *Comfort the feeble minded, beare with the weake: be patient towards all men.* Iames 5. 16. *Acknowledge your faults one to another, and pray one for another, that ye may be healed. verse 20. He that conuerteth a sinner from going astray out of his way, shall saue a soule from death, and shall hide a multitude of sinnes.* 1. Thess. 4. 18. *Comfort your selues one an other, with these wordes.*

IIII. To admonish. Rom. 15. 14. *I my selfe am perswaded of you, brethren, that ye also are full of goodnes, and filled with all knowledge: and are able to admonish one another.* 1. Thess. 5. 14. *We desire you, brethren, admonish them that are vnrulie.*

They shall obserue an holy maner of admonition, who in the

the spirite of meekenesse, and as it were guiltie of the like infirmitie them selues, doe admonish foorthwith all their brethren of such faultes, as they certenly know by them, and that out of Gods worde. Gal.6.1. *Brethren, if any man by occasion be fallen into any fault, ye, which are spirituall, restore such an one in the spirite of meekenesse, considering thy selfe, least thou also be tempted.* Matth.5.7. *Thou hipocrite, cast out first the beame out of thine owne eye, and then shalt thou see to take the mote out of thy brothers eye.* 2.Tim.4.2. *Preach the worde: be instant in season and out of season: improoue, rebuke, exhorte, with all long suffering and doctrine.* Matth.18.15. *If thy brother trespasse against thee, goe, and tell him his fault betweene thee and him alone: if he heare thee, thou hast wonne thy brother.* Rom. 15.14. 2.Tim.4.2. Leuit.19.17. *Thou shalt not hate thy brother in thine heart, but thou shalt plainly rebuke thy neighbour, and suffer him not to sinne.*

Reliefe peculiar to the godly among them selues, is a duety, whereby the rich do out of their plentie supplie the wantes of the poore, both according to their abilitie, and sometimes beyõd their abilitie. 2.Cor.8.3. *To their power (I beare record) yea, beyond their power they were willing.* Acts.2.44, 45. *All that beleeued were in one place, & had all things common: and they solde the ir possessions and goods, and parted them to all men, as euery one had neede.*

CHAP. 48. *Of the fourth degree, of the declaration of Gods loue: and of the estate of the elect, after this life.*

THe fourth degree of the declaration of Gods loue, is Glorification. Rom.8.30.

Glorification, is the perfect transforming of the Saintes into the image of the Sonne of God. Phil. 3.21. *Who shall change our vile bodie, that it may be fashioned like vnto his glorious bodie, according to the working, whereby he is able euen to subdue all things vnto him selfe.* 1.Cor.15.44. *It is sowen a naturall body, and is raised a spirituall bodie: there is a naturall bodie, and there is a spirituall body.* 45. *As it is also written, The first*

man Adam was made a liuing soule: the last Adam was made a quickening spirite. verse 49. *And as we haue borne the image of the earthly, so shall we beare the image of the heauenly.* Psal 17.15. *I will behold thy face in righteousnesse, and when I awake, I shalbe satisfied with thine image.*

The beginning of glorification, is in death, but it is not accomplished and made perfect, before the last day of iudgement.

The death of the Elect, is but a sleepe in Christ, [a] whereby the bodie and soule is seuered. The bodie, [b] that after corruption it may rise to greater glorie. The soule, that it [c] being fully sanctified, may [d] immediately, after departure from the bodie, bee transported into the kingdome of heauen.

[a] 1.Cor. 15.18. *If Christ be not raised, they which are asleepe in Christ, are perished.* Acts.7.60. *When he had thus spoken, hee slept.* [b] 1.Cor.15 36. *O foole, that which thou sowest is not quickened, except it die.* [c] Reuel 21.27. *There shall enter into it, none vncleane thing, neither whatsoeuer worketh abomination or lies: but they which are written in the Lambes booke of life.* Rom.7.25. *I my selfe in my minde serue the Lawe of God, but in my flesh the lawe of sinne.* [d] Luke 23.42. *He saide to Iesus, Lorde, remember me, when thou commest into thy kingdome.* verse 43. *Then Iesus said to him, this day shalt thou be with me in Paradise.* Reuel. 14.13. *Then I heard a voice from heauen, saying vnto me, Write, Blessed are the dead, which hereafter dye in the Lorde. Euen so saith the spirite: for they rest from their labours, and their workes follow them.*

The faithfull neede not to feare death, because Christ hath taken away the sting thereof. 1.Cor.15.55. *O death, where is thy sting? O graue, where is thy victorie?* verse 56. *The sting of death, is sinne: and the strength of sinne, is the Lawe.* verse 57. *But thanks be to God, which hath giuen vs victorie through our Lorde Iesus Christ.* Hebr. 2 15. *That he might deliuer all them, which for feare of death, were all their life time subiect to bondage.*

Soules being once in heauen, remaine there till the last day of iudgement, where they partly magnifie the Name of God, and partly doe waite, and pray for the consummation of the kingdome of glorie, and full felicitie in bodie and soule,

Reuel.

Reuel.5.8. *And when he had taken the booke, the foure beaſtes, and the foure and twentie Elders fell downe before the Lambe, hauing euery one harpes, and golden vials full of odours, which are the prayers of the Saintes.* verſe 9. *And they ſang a newe ſong, ſaying, thou art worthy to take the booke, and to open the ſeales thereof: becauſe thou waſt killed, and haſt redeemed vs to God, by thy blood, out of euery kinred, and tongue, and people, and nation.* Reuel.14.2. *I heard the voyce of harpers harping with their harpes.* verſe 3. *And they ſung as it were a newe ſong before the throne: and they cryed with a loude voyce, ſaying, howe long, Lord, holy and true? doeſt not thou iudge and auenge our blood on them that dwell on the earth?*

CHAP. 49. *Of the eſtate of the Elect, at the laſt day of iudgement.*

THe laſt day of iudgement ſhall be on this manner.

I. Immediately before the comming of Chriſt, [a] the powers of heauen ſhall be ſhaken: the Sunne and moone ſhall be darkened: and the ſtarres ſhall ſeeme to fall from heauen: [b] at which ſight, the Elect then liuing ſhal reioyce, but the Reprobate ſhal ſhake euery ioynt of them. [a] Matth. 24. 29. *Immediately after the tribulation of thoſe dayes, ſhall the Sunne be darkened, the moone ſhall not giue her light, the ſtarres ſhall fall from heauen, and the powers of heauen ſhall be ſhaken:* verſe 30. *And then ſhall appeare the ſigne of the Sonne of man in heauen: and then ſhall all the kinreds of the earth mourne, and they ſhall ſee the Sonne of man come in the cloudes of heauen, with power and great glorie.* [b] Luke 21.26. *Mens heartes ſhall faile them for feare, and for looking after thoſe thinges, which ſhall come on the worlde.* verſe 28. *And when theſe thinges beginne to come to paſſe, then looke vp, and lift vp your heades, for your redemption drawcth neere.* 2. Tim. 4. 8. *Hence foorth is layde vp for me the crowne of righteouſneſſe, which the Lorde, the righteous iudge ſhall giue me at that day: and not to me onely, but vnto all them alſo that loue his appearing.*

II. Then the heauens, being all ſet on fire, ſhall with a noiſe, like to that of chariot wheeles, ſuddenly paſſe away, & the

elements, with the earth, and al therein, shalbe consumed with fire. 2. Pet. 3.12. *Looking for, and hasting vnto the comming of the day of God, by which the heauens being set on fire shalbe dissolued, and the elements shall melt with heate.* verse 13. *But we looke for newe heauens, and a newe earth, according to his promes, wherein dwelleth all righteousnesse.*

At the same time, when as all these thinges shall come to passe, [a] the sound of the last trumpet shalbe heard, sounded by the Archangell. [b] And Christ shall come suddenly in the cloudes, with power, and glorie, and a great traine of Angels. [a] Matt. 24.31. *And he shall send his Angels with a great sound of a trumpet* 1. Thess. 4.16. *The Lord him selfe shall descend from heauen with a showte, euen with the voyce of the Archangell, and with the trumpet of God: and the dead in Christ shall rise first.* [b] Matth. 24. 30. 1. Thess. 4. 17. *Then shall we, which liue and remaine, be caught vp with them also in the cloudes, to meete the Lord in the ayre, and so shall we euer be with the Lorde.*

III. Nowe at the sounde of the trumpet, the elect, which were dead, shall arise with their bodyes: and those very bodyes, which were turned to dust, and one part rent from another, shall by the omnipotent power of God, be restored, and the soules of them shall descend from heauen, and bee brought againe into those bodyes. As for [a] them, which then shall be aliue, they shall be chaunged in the twinckling of an eye, and this mutation shalbe in stead of death. At that time, the bodyes shall receiue their full redemption: [b] and all the bodyes of the Elect, shall be made like the glorious bodie of Christ Iesus, and therefore shall be spirituall, immortall, glorious, and free from all infirmitie. [a] 1. Cor. 15. 52. *We shall not all sleepe, but we shall be chaunged in a moment, in the twinkling of an eye, at the last trumpet.* [b] verse 43. *It is sowen in dishonour, it is raised in honour: it is sowen in weakenesse, it is raised in power.* verse 44. *It is sowen a naturall bodie, it is raised a spirituall bodie &c.*

IIII. Last of all, when they are all conuented before the tribunall seate of Christ, he will foorthwith place the Elect, euered from the Reprobate, and taken vp into the ayre, at his right hand, and to them being written in the booke of life,

life, will he pronounce this sentence. *Come ye blessed of my Father, possesse the kingdom prepared for you from the foundations of the worlde.* Matth. 25.33. *He shall set the sheepe on his right hand, and the goates on the left.* 1. Thess. 4.17. Reuel. 20.12,15. *Whosoeuer was not founde written in the booke of life, was cast into the lake of fire.*

CHAP. 50. *Of the estate of the Elect after iudgement.*

THe last iudgement being once finished, the elect shall enioy immediately blessednesse in the kingdome of heauen.

Blessednesse is that, whereby God him selfe is all in all his elect. 1. Cor. 15.28. *When all thinges shalbe subdued to him, then shall the Sonne also him selfe be subiect vnto him, that did subdue all things vnder him, that God may be all in all.* And it is the reward of good workes: not because workes can merite, but by reason of Gods fauour, who thus accepteth workes, and in respect of the merite of Christes righteousnes imputed to the elect. Rom. 6.23 *The wages of sinne is death, but eternall life is the gifte of God, through Iesus Christ our Lorde.* 2. Timothie 4.8. Reuel. 22.12. *Beholde, I come shortly, and my reward is with mee, to giue euery man according as his worke shall be.*

Blessednesse hath two partes: Eternall life, and perfect glorie.

Eternall life, is that fellowshippe with God, [a] whereby God him selfe, is, through the Lambe Christ, life vnto the Elect. For in the kingdome of heauen, the elect shall not need meate, drinke, sleepe, aire, heate, colde, phisicke, apparell, or the light of the Sunne and moone: [b] but in place of all these, shall they haue in them Gods Spirite, by which immediately they shall be quickened for euer. [a] Iohn 14. 23. *If any man loue me, he will keepe my worde, and my Father will loue him, and we will come vnto him, and dwell with him.* 1. Iohn 4. 1

Whosoeuer

Whosoeuer confesseth that Iesus Christ is the Sonne of God, God dwelleth in him, and he in God. Reuel.21.3. *And I heard a voyce, saying, Behold, the Tabernacle of God is with men, and he will dwell with them: and they shalbe his people, and God him selfe shalbe their God with them.* verse 23. *And that citie hath no neede of sunne, or moone to shine in it: for the glory of God did light it, and the lambe is the light of it.* Reuel.22.2. *In the middes of the streete of it, and of ether side of the riuer, was the tree of life, which bare twelue maner of fruites, and gaue fruit euery moneth: and the leaues of the tree serued to heale the nations with.* verse 5. *And there shalbe no night there, and they neede no candle, nor light of the sunne: for the Lorde giueth them light, and they shall reigne for euermore.* 1. Corinth. 5.45. Rom.8.11. *If the spirit of him, that raised vp Iesus from the dead, dwell in you, he that raised vp Christ from the dead, shall also quicken your mortall bodies, because that his spirit dwelleth in you.*

Perfect glory, is that wonderfull excellencie of the Elect, whereby they shall be in a farre better estate then any heart can wish. This glory consisteth in three pointes. I. In that they shall still behold the face of God, which is his glory and maiestie. Reuel. 22. 4. *And they shall see his face, and his name shalbe in their foreheads.* Psal. 17.15. *I will behold thy face in righteousnes, and when I awake I shalbe satisfied with thine image.* II. In that they shalbe most like to Christ, namely, iust, holy, vncorruptible, glorious, honourable, excellent, beautiful, strong, mightie, and nimble. 1. Ioh.3.2. *Dearely beloued, now are wee the sonnes of God, but yet it doth not appeare what we shall be: and wee knowe that when he shall appeare, wee shall be like him: for wee shall see him as hee is.* Philip. chap.3. verse 21. *Who shall change our vile bodie, that it may be facioned like vnto his glorious bodie, according to the working, whereby he is able euen to subdue all things to him selfe.* III. They shall inherit the kingdome of heauen, yea the new heauens, and new earth shalbe their inheritance. 1. Pet.1. 4. *God hath begotten you to an inheritance immortall and vndefiled, and that fadeth not away, reserued in heauen for you.* Math. 25.34. *Then shall the King say to them on his right hand, Come ye blessed of my Father, possesse a kingdome prepared for you, before the foundations of the worlde were laide.* Reuel. 5. 10. *Thou hast made vs vnto our God, Kings and Priestes, and wee shall reigne*

reigne on the earth. Reuel.21.7. *He that ouercommeth, shall inherite all things, and I will be his God, and he shall be my sonne.*

The fruite that commeth from both these partes of blessednesse, is of two sortes: Eternall ioy, and the perfect seruice of God. Psal.16.11. *Thou wilt shewe me the path of life, in thy presence is the fulnesse of ioy: and at thy right hand there are pleasures for euermore.* Psal.36.8. *They shall be satisfied with the fatnesse of thine house, and thou shalt giue them drinke out of the riuer of thy pleasures.* verse 9. *For with thee is the well of life, and in thy light shall we see light.*

The partes of Gods seruice, are Praise, and Thankes giuing. Reuel.21.3. *And I heard a great voyce out of heauen, saying, behold, the Tabernacle of God is with men, and he will dwell with them: and they shalbe his people, and God himselfe shalbe their God with them.* Chapter 5.12. *Saying with a loude voyce, Worthie is the Lambe, that was killed, to receiue power, and riches, and wisedome, and strength, and honour, and glorie, and praise &c.* verse 13. Chapter 11.17. *The foure and twentie Elders, which sate before God on their seates, fell vpon their faces, and worshipped God, saying, We giue thee thankes, Lord God Almightie, Which art, and which wast, and which art to come: for thou hast receiued thy great might, and hast obtained thy kingdome.*

The manner of performing this seruice, is to worship God by God himselfe immediately. In heauen there shall neither be Temple, ceremonie, nor Sacrament, but all these wantes shall God himselfe supplie together with the Lambe, that is, Christ. Reuel. 21.22. *I sawe no Temple therein, for the Lorde God Almightie, and the Lambe are the Temple of it.*

This seruice shalbe daily, and without intermission. Reuel. 7.15 *They are in the presence of the throne of God, and serue him day and night in his Temple.*

A Corollarie, or the last conclusion.

THus God, in sauing the Elect, doeth clearely set forth his Iustice and Mercie. His Iustice, in that he punisheth the sinnes of the Elect, in his Sonnes owne person

his mercy in that he pardoned their sinne, for the merites of his sonne. Ephes. 1.18. *That the eyes of your vnderstanding may be lightened, that ye may know what the hope is of his calling, and what the riches of his glorious inheritance is in his Saintes,* 19. *And what is the exceeding greatnes of his power toward vs, which beleeue, according to the working of his mightie power,* vers. 20. *Which he wrought in Christ.* Chap. 3.18. *That ye may be able to comprehend with all saintes, what is the breadth, and length, and depth, & height:* 19. *And to know the loue of Christ.*

All these things the Lord himselfe hath thus decreed, and in his good time will accomplish them, to the glorious praise of his name. Prou. 16.4. *The Lord hath made all things for his own sake: yea euen the wicked for the day of euill.*

CHAP. 51. *Concerning the order of the causes of saluation according to the doctrine of the Church of Rome.*

THere are two things requisite to obtaine saluation: Predestination, and the Execution thereof.

Predestination is a fore-ordaining of the reasonable creature to grace in this life, and glory in the life to come. Sebast. Catta. Enchirid. tract. 1. cap. vlt.

This in regard of the first effectes thereof, which are, vocation, election, and ordination to eternall life, hath the cause of it in God, namely his will: but in regard of the last effect, which is, the execution of such an ordinance, and the obtaining of eternall life, it hath the cause of it from man. But for the more euident declaration of this, these seuen conclusions must be set downe.

I. The Predestination, and Reprobation of God, doe not constraine or inforce any necessitie vpon the will of man.

II. God hath predestinated all men, that is, he hath appointed and disposed all men, so as they might obtaine eternall saluation.

III. Man is neither by neceſſitie nor chance ſaued or condemned, but voluntarily.

IV. God hath Predeſtinated ſome, other hath he Reiected.

V. Thoſe whome God hath predeſtinated by his abſolute predeſtination, which can not be loſt, they ſhall infallibly die in grace: But they which are predeſtinate, by that predeſtination which being according to preſent iuſtice, may be loſt by ſome mortall ſinne which followeth, are not infallibly ſaued, but often times ſuch are condemned, and looſe their crowne and glory. Hence ariſeth that poſition of theirs, that he which is iuſtified may be a reprobate, and periſh eternally. Torrenſis Aug. Confeſſ. 2. book. 4. chap. 20. ſect. Therefore predeſtination is not certen, ſeeing it may be loſt.

VI. God alone doeth know the certen and ſet nomber of them which are predeſtinate.

VII. There is one ſet number of them which are predeſtinate, or reprooued, and that can neither be encreaſed nor diminiſhed.

The execution of Predeſtination, is either in infantes, or thoſe of yeeres of diſcretion.

Concerning infants, the merite of Chriſt is applied vnto them, by baptiſme rightly adminiſtred: ſo that whatſoeuer, in originall corruption, may trulie and properly be accounted for ſinne, it is not only, as I may ſay, not pared away, or not imputed, but vtterly taken away. For there is nothing that God can hate in ſuch as are renued. Concil. Trid. 5. ſect. 5. can.

Neuertheleſſe they are vrged to confeſſe, that there remaineth yet in ſuch as are baptized concupiſcenſe, or the relikes of ſinne. The which ſeing it is left in men for thē to wreſtle withal, it hath not power to hurt ſuch as yeeld not vnto it.

The execution of predeſtination in ſuch as are of riper yeres, hath ſixe degrees.

The firſt is vocation, whereby men, not for their owne merites, but by Gods preuenting grace through Chriſt, are called to turne vnto God.

The ſecond is, a preparation to righteouſneſſe, whereby men, through the inherent power of free will, do apply them ſelue-

selues to sanctification, after that the same power is stirred vp by the holy Ghost. For free will is onely somewhat diminished, and not extinguished: and therefore so soone as the holy Ghost toucheth, and enlighteneth the heart, it worketh together with the same spirit, freely assenting vnto the same.

This preparation hath seuen degrees. Biel.4.book. 14. dist. 2.quest.

The first is faith, which is a knowledge and an assent, whereby men agree that those things are true which are deliuered concerning God, and his will, reuealed in the word of God

This is the foundation of iustification, and prepareth the heart: because it stirreth vp free will that it may affect the heart with those motions by which it is prepared to iustification.

I. The first act of faith is to apprehend the vglines of sinne, and the wages thereof.

II. After this followeth a feare of Gods anger, and of hell fire.

III. Then begin men to dislike, and in some sort to detest sinne.

From these ariseth a certaine disposition which hath annexed vnto it, the *merite of congruitie*, yet not immediate nor sufficient, but imperfect.

IIII. At the length, faith returneth to the contemplation of Gods mercies, and beleeueth that God is readie to forgiue sinnes by the infusion of charity into those, which are before sufficiently prepared and disposed.

V. Out of this contemplation proceedeth the act of hope, whereby faith beginneth to desire and to waite on God, as the chiefest good.

VI. Out of this act of hope ariseth loue, whereby God is loued aboue all things in the world.

VII. After this loue followeth a new dislike, and detestation of sinne, not so much in regard of feare of the punishment in hell fire, as in regard of the offence to God who is simply loued more then all other things.

VIII. After all these followeth a purpose of amendment of life: and here comes in the merit of congruitie, that is sufficient:

ficient: or els, the immediate, sufficient and last disposition before the infusion of grace.

The third degree of predestination, is the first iustification whereby men of vniust are made iust, not onely through the remission of their sinnes, but also by a sanctification of the inward man, by his voluntarie receiuing of grace, and gifies.

The efficient cause of this iustification, is the mercy of God, and the meritorious passion of our Sauiour Christ, whereby he purchased iustification for men. The instrumentall cause is baptisme. The formall cause is not that iustice, which was inherent in Christ, but which hee infuseth into man: and that is especially hope and charitie.

The fourth degree is the second iustification whereby men are of iust, made more iust: the cause hereof is faith, ioyned with good workes.

It is possible for such as are renewed, to keepe the commandements: And therefore it is false that a iust man committeth so much as a veniall sinne in his best actions, much lesse, that he deserueth eternall death for the same.

The fift degree is the reparation of a sinner by the sacrament of Penance. The which is as it were, the second boord after a shipwracke. The cause why this reparation is necessary, is, because men loose the grace of Iustification by euery mortall sinne.

The last degree is the fruite of Iustification: which is nothing els, but the meritorious reward of good workes, namely eternall life, which the good workes of such as are in the estate of grace doe *ex condigno*, that is, of sufficient worthines deserue.

Thus much concerning the degrees of executing Predestination. Now followeth the applying of predestination particularly to the persons of men.

No man, so long as he liueth in this mortall life, ought so much to presume on the secret mysterie of Gods predestination, as to determine vndoubtedly that he is in the nomber of them whom God hath ordeined to eternall happines. For no man, without especiall reuelation can know, whome God hath chosen to be his heires. Sess. 6. c. 12.

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The errours.

This doctrine of the Church of Rome, is in truth, a blaſphemous doctrine, and to be no better accounted off, then as a gibbet, which is ſet vp to torment and to racke the conſciences of men: But I wil onely touch in a word, the maine abſurdities of this their doctrine.

I. They make the name of Predeſtination proper onely to the Elect; as though God had not predeſtinated the reprobate, but onely foreknowen that ſuch ſhould be reprobates: fearing leaſt in ſo doing, they ſhould make God a cauſe, why the reprobates are damned. But Gods *foreknowledge* may as well be termed ſuch a cauſe, as his predeſtination. Actes 2. 23. And Auguſtine acknowledgeth Gods predeſtination, as well in the reprobate as Elect. For, in his 15. booke of the Citie of God, 1. chap. he maketh all men citizens of one of theſe two cities, heauen and hell. The citizens of the one, are predeſtinate to reigne with God perpetually, the other, to ſuffer eternall puniſhment with the deuill and his angels.

II. They teach, that Gods predeſtination is mutable; and ſo as that hee, whome God hath predeſtinate to life, may for all that be condemned: and he, who in Gods foreknowledge is a reprobate, may afterward obtaine eternall life. All this is flat contrary: for God hath vndoubtedly & vnchangeably decreed, what ſhall become of euery man, who ſhalbe ſaued and who ſhalbe condemned. Rom. 11. 29. *The giftes and calling of God, are without repentance.* Math. 24. 24. *There ſhall ariſe falſe Chriſtes, and falſe prophets, and ſhall ſhew great ſignes and wonders, ſo that (if it were poſſible) they ſhould deceiue the very Elect.* Rom. 8. 33. *Who ſhall lay any thing to the charge of Gods choſen? it is God that iuſtifieth, verſe 34. Who ſhall condemne? it is Chriſt which is dead, &c. verſe 35. Who ſhall ſeparate vs from the loue of Chriſt?* 2. Tim. 2. 19. *This foundation ſtandeth ſure, The Lord knoweth who are his.* Againe, if we graunt this, it muſt needes follow that the foreknowledge of God may be deceiued, his wil altered, & his power weakned. The which is moſt blaſphemous to think, or ſay. Finally, by this meanes, euery man ſhould be vncertain of his predeſtination to life: and ſo that excellent and onely

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ſure groundworke of full aſſurance of ſaluation, is not onely ſore ſhaken, but quite and cleane ouerturned.

III. They teach, that God hath predeſtinate all to ſaluation: but *Paul* 2. Theſſ. 2. 10. ſaith plainely, *that there are certaine men ordeined to deſtruction, whome he diſtinguiſheth from the Elect, verſe* 13. 2. Tim. 2. 20. *In a great houſe, there are not onely veſſels of gold, and of ſiluer, but alſo of wood and of earth, and ſome for honour, and ſome for diſhonour.* Math. 20. 16. *There are many called, but few choſen.* And of ſo great a nomber of the Iewes, a remnant onely are ſaued. This alſo ſerueth to ſet out Gods goodnes, in that this benefit is not common to all men. For we vſually admire nothing, but that which is rare.

IV. They teach, that predeſtination, in regard of the laſt effect thereof, hath his cauſe in man: namely, in his free will and works. For whome God hath foreſeene, that they would willingly receiue the grace of God offered them in Chriſt, and which would lead their liues according to the commandements, them did he predeſtinate: not by reaſon of their workes, but of his free grace, yet ſo, as that he had an eye or reſpect vnto the good workes which they would doe. This their brayneſicke imagination, *Paul* vtterly ouerthroweth, when he teacheth, Eph. 1. 4. that God hath choſen the Epheſians before the foundations of the world were laid, not becauſe he did foreſee that they would be holy, *but that they ſhould be holy, and without blame before him in loue.* Tit. 2. 12. Furthermore, ſeeing there is nothing either aboue God, or greater then God, it is palpable impietie to ſet downe any cauſe of his will, which ſhould be eyther without, or aboue himſelfe. Therefore we doe not without good cauſe deny, that Gods foreknowledge of faith, and good works in any, can be a motiue why God ſhould decree, that ſome men ſhould be ſaued.

V. They ſay, that Baptiſme truely adminiſtred, doth not onely waſh away the guiltines, but alſo the corruption of originall ſinne, in ſuch ſort, as that after it is no more accounted a ſinne. But contrariwiſe, it is moſt certaine, that, howſoeuer the guiltines of ſinne be taken away, yet that naturall pollution and corruption, is not by and by extinguiſhed, but curbed,

bed, as it were, and kept vnder, that it beare not a full ſway in man. For if it were otherwiſe, why ſhould *Paul* ſo bewaile his originall corruption, as he doth. *I ſee*, ſaith he, *an other law in my members, rebelling againſt the law of my minde, and leading me captiue to the lawe of ſinne, which is in my members: miſerable man that I am, who ſhall deliuer me from this bodie of death?* And the ſame *Paul*, Rom.7.13. calleth originall ſinne, *the worker of death.*

Againe, concupiſcence is the very roote of actuall ſinne: therefore it muſt needes be properly a ſinne, euen after Baptiſme. Iames 1.14. Laſtly, vnleſſe concupiſcence were of the ſame nature with ſinne, that vehement and earneſt combate betvveene the fleſh and the ſpirit, vvould preſentlie ceaſe.

VI. They teach, that the power of freewill, which man receiued of God, to doe that which is good, is onely leſſened before true conuerſion, and not extinguiſhed: and therefore that it is poſſible for man, to prepare him ſelfe for Iuſtification. But the Scripture ſaith, that a naturall man *cannot perceiue the things which are of God*, much leſſe will them. 1. Cor. 2. 14. And by the ſame we are taught, Eph. 2.1. that men are not weake, or ſicke, but *dead in ſinne.*

VII. Where as they ſay, that the holy Ghoſt doth onely ſtirre vp the will, to well doing: it is apparantly falſe. For, 1. Cor.12.3. *No man can ſay that Ieſus is Lord, but by the holy Ghoſt.* And, Phil.2.13. *It is God which worketh in you, to doe, and to will.* And, no man can come to the Sonne, except the Father draw him. To conclude, how can there be any ſparke of goodnes in him, who is anew to be faſhioned after God, in righteouſnes and true holines. Eph.4.24.

VIII. They teach, that in man there is a naturall preparation to Grace: and that it doth by a merit, which is of ſufficient worthines, deſerue iuſtification. This poſition ſauoureth of more then Sathanicall pride. For can any man thinke, (vnleſſe he be beſides him ſelfe) that hee, who deſerueth infinite thouſand damnations, can deſerue the leaſt droppe of grace? 2.Cor.3.5.

IX. They teach, that that faith, which they make to be the mayne pillar of mans iuſtification, is nothing elſe, but a knowledge

knowledge and illumination of the minde, concerning the trueth of Gods worde. The which if it be ſo, I would faine know why the deuill might not be ſaued, who hath this faith, which is the ground of iuſtification with them: and yet, albeit he haue this faith, no man will be ſo ſimple, as to thinke, that he is, or can be, accounted one of the faithfull.

X. They maintaine, that the loue of God, commeth before reconciliation with God, which is made in the worke of iuſtification: but contrarily, vnleſſe we were ſurely perſwaded of Gods loue to vs, in the iuſtifying and ſanctifying, it were impoſſible for vs to loue God. 1. Ioh. 4. 19. *We loue him becauſe he loued vs firſt.* Euen as we ſee that the ſunne by his heat, muſt firſt warme the ayer, before the ayer by any heate of his, can warme our bodies.

XI. They ſay, that the formall cauſe of iuſtification, is inherent iuſtice. But albeit, this infuſed and inherent iuſtice, hath indeede his vſe, and commendations, and reward: neuertheleſſe, becauſe it is in this life, by reaſon of the fleſh, imperfect, and polluted, (as *Eſay* ſpeaketh) it can not ſtande before Gods iudgement ſeate, and acquite any man from the ſentence of condemnation, ſo as he might become heyre of eternall life.

They will here further ſay, that God doth accept this inherent righteouſnes, as a mercifull father. This I graunt, neuertheleſſe, Gods iuſtice muſt be ſatisfied, or elſe we are damned. Wherefore Chriſtes obedience, apprehended by a true and liuely faith, is to be accounted the true eſſence of iuſtification. In temptation and the combate with ſinne and Satan, faith doth not reaſon thus: Now I haue charitie and inherent iuſtice, and therefore God will receiue me into his mercy; But faith doth rather looke directly to the ſonne of God, who was ſacrificed for vs, and ſitteth at the right hand of the Father, making interceſſion for vs: to him doth faith flie, and is perſwaded that for his cauſe, our ſinnes are pardoned, and we reconciled to God, and that we are accounted iuſt, not by any inherent qualitie, but by the merite of Chriſtes death and paſſion. Rom. 5. 19.

XII. That deuiſed ſubtilty of ſeconde Iuſtification, is a meere

meere deluſion of the deuill. For firſt, the word of God alloweth none other iuſtification but one: there is one onely iuſtice, and one onely ſatisfaction of the wrath of God. Secondly, if the increaſe of inherent iuſtice, were a ſufficient cauſe, to diſtinguiſh iuſtification, they might as well make an hundreth iuſtifications, as two. Thirdly, where as they ſay, that men are iuſtified by good works, it is both falſe and ridiculous. Falſe, 1. All workes, yea thoſe which are done after we are receiued into Gods fauour, are excluded from iuſtifying. Eph. 2.10. Rom. 6.23. Rom. 3.28. *We conclude that a man is iuſtified by faith, without the workes of the Law.* Where *Paul* ſpeaketh not of ceremoniall, but of morall workes done vnder grace. 2. The cauſe of the cauſe, is the cauſe alſo of that, which is cauſed, but grace without workes is the cauſe of predeſtination, which is the cauſe of iuſtification: therefore grace without workes, ſhall much more be the cauſe of iuſtification. I ſay it is alſo ridiculous, becauſe to affirme that inherent iuſtice may be encreaſed by good workes, which are the fruit thereof, is as if one ſhould ſay, that the vine is more ſtrong and liuely by bearing grapes: and that the inward brightnes of the ſunne is made greater, by ſending forth of beames. That saying of *Luther* is moſt true: Good workes maketh not a man iuſt, but a iuſt man maketh good works. For good fruit maketh not a good tree, but declareth it to be good, but a good tree muſt needes make good fruit.

XIII. They affirme, that euery mortall ſinne extinguiſheth grace, the which, if we may beleeue Gods word, is farre otherwiſe. Iohn 6.37. *All that the Father giueth me, ſhall come to me: and him that commeth to me, I caſt not away.* Matth. 16.16. *Thou art Peter, and vpon this rocke will I build my Church, and the gates of hell ſhall not preuaile againſt it.* 1. Iohn 2.19. *They went out from vs, but they were not of vs: for, if they had beene of vs, they would haue continued with vs.* Rom. 5.1. *We beeing then iuſtified, we haue peace with God.* Now how can this be true, if he, that is once iuſtified, may fall from grace.

XIIII. They affirme, that works do, of ſufficient worthines, merit eternall life. Here we muſt conſider, that, If any worke be meritorious, it muſt firſt be equiualent and proportionall

to

to the Iustice of God: secondly, God must receiue it vpon desert, not vpon fauour: Nowe for our workes, looke to the holiest, and they are very imperfect: and if so be they were in perfection answerable to the lawe, yet were they no more then we are bound by dutie to performe. And indeed nothing can merite ought at Gods handes, but the workes of Christ. For the humanity of Christ giueth the matter of a meritorious worke: and his deity, whereunto his humanity is, by an hypostaticall vnion vnited, ministreth sufficient merite and worthines to the same worke. This also may wee adde, that the doctrine of workes, doeth greatly darken the merite of Christ: because the obtaining of eternal life is detracted from Christes death and obedience, and attributed vnto workes. *For* (say these men) *Christ by his passion deserued that man should be iustified, but man being iustified, deserued by his workes eternall life.* Augustine hath a notable sentence against this their doctrine in his 10. sermon de verbis Apostoli. *If God* (saith he) *made vs men, and we our selues made vs good men, wee haue made somewhat better then that which God hath made. For a man that is saued is better then any man. If therefore God made thee a man, and thou didst make thy selfe a good man, that which thou diddest make, is better then that which God made. Lift not thy selfe against God, submit rather thy selfe and reuerence him.*

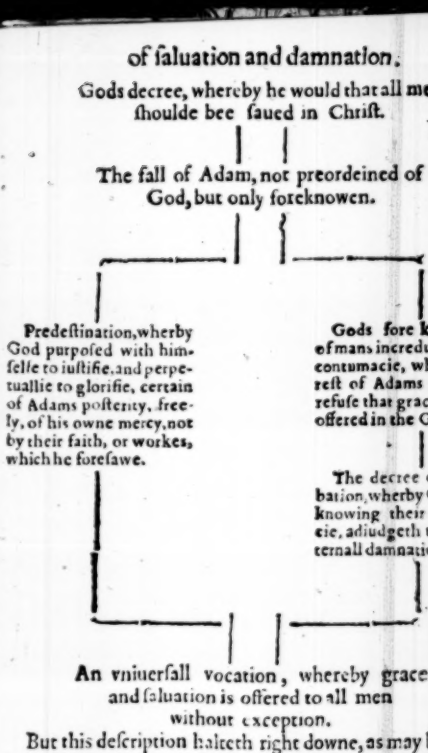
V. They say, that without especiall reuelation, no man knoweth whether he be predestinate. But it is out of all controuersie, that God by his Spirit, Worde, and effectes of predestination, giueth most certen testimonies to such as are his children, that they are elect and shall bee saued. Galat. 4. 6. *God hath sent the spirite of his Sonne into our hearts, crying Abba, that is father.* 1. Corinth. chap 2. vers. 12. *We haue not receiued the spirit of the world, but the spirit which is of God, that we might know the things which are giuen vs of God.* Luke chap. 10. vers. 20. *Reioyce that your names are written in the booke of life.* But no man can reioyce for any good which he assuredly knoweth not.

CHAP. 52. *Of the decree of Reprobation.*

THus much shall suffice for the decree of Election: now followeth the decree of Reprobation, whereby God in his iust iudgement hath determined eternally to reiect some, to the praise of his Iustice. 1. Pet. 2. 8. *Beeing disobedient, vnto the which thing they were ordained.* Iude 4. *There are certaine men crept in which were before of olde ordained to this condemnation, vngodly, &c.* 1. Thessalon. chap. 5. vers. 9. *He hath not appointed vs to wrath, but to obteine saluation by our Lord Iesus Christ.* Roman. chap. 9. vers. 22. *What if God would, to shew his wrath, and to make his power knowen, suffer with long patience the vessels of wrath, prepared to destruction?*

Some, fearing least they should make God an vniust and cruell God, referre this worde Predestination onely to the elect: as for the reprobate, they hold that God doth not predestinate them, but onely foreknowe, that they should bee condemned. Of this minde is Heming. Syntag. chap. of Predestination: and Iacobus Andreas. These men turne the causes of saluation and damnation vpside downe: following this order.

God:



But this deſcription halteth right downe, as may be prooued by many reaſons. Firſt, it is vntrue, that God woulde haue all men ſaued in Chriſt. For no man can be ſaid to be elected, if God wil, that al men ſhould be elected in Chriſt. For election is a ſingling out of ſome from others: and he that electeth or chooſeth, cannot be ſaid to receiue all: neither can he that taketh all, be ſaid only to make choiſe of a few. Wherfore, as all men agree that there is a decree of election: ſo by the law of contraries wee muſt conclude, that there is in like order and place the decree of reprobation oppoſite vnto it.

O.s. If

If any man reason out of the 1. Tim. 2.4. *That God would that all men should be saued.* He must knowe, that this sentence is not generally meant of all men, but indefinitely of some. And therefore it must not bee vnderstoode of euery singular and particular man, but of euery singular estate and condition of man. Reuel.5.9. Christ redeemed vs by his blood *out of euery kindred and tongue and nation, and people*: and he is said, Matth 4.23. *To haue cured euery disease*, that is, euery kinde of disease. And Rom.5.18. *As by the offence of one, the fault came on all men to condemnation: so by the iustifying of one, the benefite abounded toward all men, to the iustification of life.* 19. *For as by one mans disobedience many were made sinners, so by the obedience of one, shall many also be made righteous.* In this place we must note, that the wordes (*all men*) are indefinitely put for many. Augustin Enchirid. ad Laurent. c 103. *The scripture* (saith hee) *thus speake of God, that hee would haue all to bee saued, not as though there were none whome he would haue condemned, seeing he would not shew his miracles to them, vnto whome hee had shewed to them and, they would as hee himselfe saith, haue repented: But wee must vnderstand by all men, all sorts of men, whether kinges or subiects or any other condition whatsoeuer, &c.* And in his booke de Corrept. & Gratia. c 14. *It is said that he will haue all to be saued, namely, such as are predestinate to saluation, because of all sorts of men some are predestinate, as it is spoken of the Pharisees, Ye tithe euery herb.* Whereas Peter saith. 2 Pet.3. *God would haue no man to perish, but all men to come to repentance*: this must be vnderstood of all the elect: because he speaketh of such as are faithfull, and sanctified.

As for the place in Ezek.18.23. *God will not the death of a sinner*: wee must holde this, that God will it not, as it is the ouerthrow and destruction of his creature: yet may he be said to will it another way: namely, as death is a punishment, and a meanes to declare the iustice of God.

Now in that Iohn saith, 1. Ioh.2.2. *That Christ is a propitiation for the sinnes of the whole world*: his meaning is not, that all the world shalbe saued, but that the elect, chosen out of all the world, shall haue Christ their propitiatour. For so saith Christ himselfe, that *he asketh not for the world, but for them whome the father hath giuen him out of the world.* Now it cannot be, that hee should

ſhould be a propitiation for them, for whome hee doeth not vouchſafe to pray.

Secondly it is falſe that God will haue none damned. For ſeeing that ſome men are condemned, it muſt needs be either with his will, or without his will. If without his will, then violence ſhalbe offred to the will of God, ſomething being done againſt it, which is impious once to thinke: if with it, God muſt needs change his mind, which cannot be. Neither is there any cauſe why we ſhould thinke that God is an accepter of perſons, if ſo be hee ordaine any to condemnation: becauſe hee was not mooued hereunto by any inherent circumſtance of any mans perſon: neither oweth hee ought to any man, and may doe with his owne that which ſeemeth good vnto him.

Neither muſt any thinke that hereby God hateth his creature, for he decreed to deſtroy his workmanſhip, not becauſe he hated it, but becauſe vpon iuſt cauſes known to him, he ordained it to be ſubiect to his hatred. And God doeth not actually hate any thing for ought but ſinne. That ſaying of Aug. to Simplic. is a true ſaying, *When God maketh the wicked, whome hee doeth not iuſtifie, veſſels of wrath, hee doeth it not to hate that which he made: for in that he made them veſſels, they haue their vſe, namely, that by their paines to which they were ordained, the veſſels of honour might reap profit. God therfore doth not hate them, in that they are men, or veſſels, neither any thing that he made in them by creation, or ordination. For God hateth nothing which he hath made. But in as much as he made them veſſels of deſtruction, he did it to inſtruct others. As for their impiety which he neuer made, that he hateth vtterly. As therefore a iudge hateth theft in a man, but he doeth not hate his puniſhment that he is ſent to worke in the mines. For the theefe doth the firſt, the iudge the latter: ſo God, whereas of the company of them which periſh, he maketh veſſels of perdition, he doth not therefore hate that which he doth, that is, the condemnation of thoſe which periſh in their due puniſhment for ſinne.*

If any oppoſe againſt this, the place of Mal. 2. 10. *That God is the father of all*: they muſt conſider that it is to be vnderſtood of Gods Church: out of which all the corrupt poſterity of Adam are the ſonnes of wrath, and children of Satan. Eph. 2. 2. Ioh. 8. 44. Laſt of all, this reaſon muſt not be vrged, that God

created any, to the end he might destroy them. For the end of euery mans creation is the glory of God: to the manifestation whereof the wicked were ordeined Prou.16.4.

Thirdly, whereas they say, that God did only foreknow, & not from eternitie decree, the fall of Adam, it is most impious. For there is not the verie least thing in nature, but it cõmeth to passe by Gods decree. Mat.10.30. Yea, those actions which are sinne, the Lord hath in his counsell determined of them Act.4.28. Therefore, if any be of this mind, they either ouer turne Gods prouidence and counsell, or, at the least, make it to be but a fond and idle speculation.

Fourthly, this is a preposterous doctrine, namely, that God did first foreknow the fal of mãkind in Adã: & after that ordained such as he foreknew, to death or life. For the end is alwaies first in the intent of the agent. Againe, the fall of Adã is a subordinate means, wherby God doth execute the decree of predestinatiõ. Therefore no mã may thinke, that God first tooke counsel of the means wherby his decree might be accomplished, and afterward considered of the thing to be accomplished, that is, of the decree of his election and reprobation.

Last of all, it is not true, that all men are called to saluatiõ: & that therefore that grace which is in Christ, is offred to all: & that God decreed to reiect some, for their vnbeliefe which he foresaw in them. For many childrẽ of faithfull parẽts haue died before they had any vse of reason at all: ye many thousãds of riper yeeres, which haue not had so much as a glimmering of Christ. Act.14.16. And albeit a man should neuer cõtemne the gospell, yet the corruptiõ of originall sinne, were enough to cõdemne the whole world. Againe, that great admiratiõ of Paul, Rom.9.20. *O man, who art thou which pleadest against God?* sheweth manifestly that the cause why God decreed to reiect some is vnsearchable, & that it doth not depẽd vpon his foresight, that such would spurne against the grace offered them in the gospel. Aug. hath a fit speech for this purpose. Epist.105. *Who*, saith he, *created the reprobate, but God? and why? because it was his good pleasure? But why was it his pleasure? O man, what art thou which disputest with God?*

CHAP. 53. *Concerning the execution of the decree of Reprobation.* IN

IN the execution of this decree, there is to be cõsidered, the foũdatiõ or beginning, & the degrees or proceeding therof.

The foundatiõ of executing the decree of reprobatiõ, is the fal of Adã, by which fal he was subiect both to sinne & dãnatiõ. Ro.11.32. *For God hath shut vp all in vnbeliefe, that he might haue mercy on al.* 1 Pet.2.8. Here we must note, that God hath so decreed to condemne some, as that notwithstãding, all the fault and guilt of condemnation remaineth in the men onely.

Further, whõ God reiecteth to cõdẽnatiõ, those he hateth: this hatred of God is, wherby he detesteth & abhorreth the reprobate when he is fallen into sinne, for the same sinne. And this hatred which God hath to man, comes by the fall of Adam: and it is neither an antecedent or a cause of Gods decree, but onely a consequent and followeth the decree.

Reprobates are either infants or men of riper age.

In reprobate infants, the execution of Gods decree is this: assoone as they are borne, for the guilt of originall and natural sinne being left in Gods secret iudgemẽt vnto themselues, they dying are reiected of God for euer. Ro 5.14. *But death reigned frõ Adã to Moses, euen ouer thẽ also that sinned not after the like maner of the transgression of Adã, which was the figure of him that was to come.* Ro.9.11. *For yet the children were borne & when they had neither done good nor euill, that the purpose of god might remain according to election not by workes, but by him that calleth.*

Reprobates of riper age, are of 2. sorts, they that are called (namely by an vneffectual calling) & they that are not called.

In the Reprobates which are called, the execution of the decree of reprobation hath three degrees, to wit, an acknowledgemẽt of Gods calling, a falling away againe, & cõdẽnatiõ.

The acknowledgement of Gods calling is, wherby the Reprobates for a time doe subiect themselues to the calling of God, which calling is wrought by the preaching of the word. Mat.22.14. *For many are called, but fewe are chosen.* And of this calling there are fiue other degrees.

The first is, an enlightning of their mindes, whereby they are instructed of the holy Ghost to the vnderstanding and knowledge of the worde. Hebr.6.4. *For it is impossible that they which were once lightned, &c.* 2. Pet.2.20. *For if they, after they haue*

escaped from the filthines of the world, through the knowledge of the Lord, & of the sauiour Iesus Christ, are yet tangled againe therein, & ouercome, the latter end is worse with them then the beginning.

The second, is a certen penitencie, whereby the reprobate, I. Doth knowe his sinne. II. Is pricked with the feeling of Gods wrath, for sinne. III. Is grieued for the punishment of sinne. IIII. Doth confesse his sinne. V. Acknowledgeth God to be iust in punishing sinne. VI. Desireth to be saued. VII. Promiseth repentance in his miserie or affliction, in these words, *I will sinne no more.* Math. 27. 3. *Then when Iudas which betrayed him, sawe that he was condemned, he repented him selfe, and brought againe the thirtie pieces of siluer, to the chiefe Priestes and Elders.* Heb. 12. 17. *For ye knowe how that afterward also when he would haue inherited the blessing, he was reiected: for he founde no place to repentance, though he sought the blessing with teares.* 1. King. 21. 27. *Now when Ahab heard those words, he rent his clothes, and put sackcloth vpon him, and fasted and lay in sackcloth, and went softly.* Numb. 23 10. *Let me die the death of the righteous, and let my last end be like his.* Psalme 78. 32. *For all this, they sinned still, and beleeued not his wonderous workes.* verse 33. *Therefore their daies did he consume in vanitie, and their yeeres hastily.* verse 34. *And when he slew them, they sought him, and they returned, and sought God earely.* verse 35 *They remembred that God was their strength, and the most high God their redeemer.*

The third degree is, a temporarie faith, whereby the reprobate doth confusedly beleeue the promises of God, made in Christ, I say *confusedly*, because he beleeueth that some shall be saued, but he beleeueth not that he him selfe particularly shall be saued, because he being content with a generall faith, doth neuer apply the promises of God to him selfe: neither doth he so much as cõceiue any purpose, desire, or endeauour to apply the same, or any wrestling or striuing against securitie or carelesnes & distrust. Iam. 2. 19. *Thou beleeuest that there is one God, thou doest well: the deuils also beleeue it, and tremble.* Matth. 13. 20. *And he that receiued seede in the stonie ground, is hee which heareth the word, and incontinently with ioy receiueth it.* 21. *Yet hath he no roote in him selfe, and dureth but a season.* Ioh 2. 23. *Now when he was at Ierusalem at the Passeouer in the feast, many beleeued in his*

his Name, when they saw his miracles which he did. v.24. But Iesus did not commit him selfe vnto them, because hee knewe them all.

The fourth is, a tasting of heauenly giftes: as of iustification, and of Sanctification, and of the vertues of the worlde to come. This tasting is verely a sense in the hearts of the reprobates, whereby they doe perceiue and feele the excellencie of Gods benefits, notwithstanding they doe not enioy the same. For it is one thing to tast of dainties at a banquet, and another thing to feede and to be nourished thereby. Heb. 6.4 *For it is impossible, that they which were once lightened, and haue tasted of the heauenly gift, and were made partakers of the holy Ghost.*

The fift degree is, the outward holines of life for a time, vnder which, is comprehended the zeale, in the profession of religion, a reuerence and feare towards Gods ministers, and amendment of life in many thinges. Marke 6. 20. *For Herod feared Iohn, knowing that he was a iust man & an holy, and reuerenced him, and when he heard him, he did many things, and heard him gladly.* Act.8.13. *Then Simon him selfe beleeued also, and was baptized, and continued with Philip, and wondered when hee sawe the signes and great miracles which were done.* Hos. 6. 4 *O Ephraim, what shall I do vnto thee? O Iudah, how shall I entreat thee? for your goodnes is as a morning cloud, and as the morning dew, it goeth away.*

The second degree of the execution of Gods counsell of reprobation, in men of ripe age which are called, is a falling away againe, which for the most part is effected and wrought after this manner. First, the reprobate is deceiued by some sinne. Secondly, his heart is hardened by the same sinne. Thirdly, his heart being hardened, it becommeth wicked and peruerse. Fourthly, then followeth his incredulity and vnbeliefe, whereby he consenteth not to Gods word, when he hath heard and knowen it. Fiftly, an Apostasie or falling away from faith in Christ, doth immediately follow this vnbeliefe. Heb 3.12,13 *Take heede, brethren, least at any time there be in any of you an euill heart, and vnfaithfull, to depart away from the liuing God* 1.Tim.1.19.

This Apostasie, is sometimes sinne against the holy Ghost, which is, when any man willingly through obstinate malice, doth speake blasphemie against Christ and his diuine truth

truth, which he hath certenly knowen. This obstinacie of the heart ariseth from the old and ingraffed affections, hatred, enuie, and malice, directly against God him selfe and Christ. It hath his name, not because it is committed against the person of the holy spirite, but because it is done against the gift of the holy Ghost, namely, Illumination. This can not be forgiuen, because it excludeth all faith and repentance. Heb. 6.4. and chap.10.verse 26. *For if we sinne willingly after that we haue receiued the trueth, there remaineth no more sacrifice for sinnes.*

After Apostasie followeth pollution, which is the very fulnes of all iniquitie, altogether contrary to sanctification. Gen. 15.16. *And in the fourth generation they shall come hither againe, for the wickednes of the Amorites is not yet full.*

The third degree, is damnation, whereby the reprobates are deliuered vp to eternall punishment. The execution of damnation beginneth in death, & is finished in the last iudgement. Luke 16.22. *And it was so, that the begger died, and was caried by the Angel into Abrahams bosome, the rich man also died and was buried.* verse 23. *And beeing in hell torments, he lift vp his eyes and saw Abraham a farre off, and Lazarus in his bosome.*

The execution of the degree of reprobation in Infidels, which are not called, is this. First, they haue by nature ignorance and vanitie of minde. After that, followeth hardnes of heart, whereby they become void of all sorow for their sinnes. Then commeth a reprobate sense, which is, when the naturall light of reason and of the iudgement of good and euill is extinguished. Afterward, when the heart ceaseth to sorow, then ariseth a committing of sinne with greedines. Then commeth pollution, which is the fulnes of sinne. Lastly, a iust reward is giuen to all these, to wit, fearefull condemnation. Ephes. 4.18. *Hauing their cogitation darkened, and beeing strangers from the life of God through the ignorance that is in them, because of the hardnes of their hearts.* Rom.1.28. *For as they regarded not to know God, euen so God deliuered them to a reprobate minde, to doe those things which are not conuenient.*

CHAP.

CHAP. 54. *Of the ſtate and condition of the Reprobates when they are deade.*

THe death of the Reprobate, is a ſeparation of the bodie and the ſoule: of the bodie, that for a time time it may lie deade in the earth: of the ſoule, that it may feele the torments of hell, euen vntill the time of the laſt iudgement: at which time the whole man ſhall be caſt into the moſt terrible and fearefull fire of hell. 1.Pet.3.19. *By the which he alſo went, and preached vnto the ſpirites that are in priſon.* Luke 8. 2. Pet.2.4. *For if God ſpared not the Angels that ſinned, but caſt them downe in to hell, and deliuered them into chaines of darknes to be kept vnto damnation.*

The reprobates when they die, doe become without ſenſe and aſtonied, like vnto a ſtone: or elſe they are ouerwhelmed with a terrible horrour of conſcience, and deſpairing of their ſaluation, as it were, with the gulfe of the ſea ouerturning them. 1.Sam.25.37. *Then in the morning when the wine was gone out of Nabal, his wife told him thoſe words, and his heart died within him and he was like a ſtone.* verſe 38. *And about ten daies after the Lord ſmote Nabal that he died.* Math.27.5. *And when he had caſt downe the ſiluer pieces in the temple, he departed, and went and hanged him ſelfe.*

CHAP. 55. *Of the condemnation of the Reprobates at the laſt iudgement.*

IN the laſt iudgement, at the ſound of the trumpet, the liuing being ſtricken with horrour and feare, ſhall be changed in a moment, the deade ſhall riſe againe to condemnation; both the liuing and the deade ſhall then haue immortall bodies, but without glorie: and they ſtanding vpon the earth at the left hande of Chriſt the Iudge ſhall heare the ſentence of condemnation: *Depart from*

from me, ye cursed into euerlasting fire, which is prepared for the deuill and his angels. Iohn 5.29. *And they shall come forth that haue done good, vnto the resurrection of life: but they that haue done euil, vnto the resurrection of condemnation.* Matt.25.41. 1.Thess.4.16. *For the Lord him selfe shall descend from heauen with a shoute, and with the voyce of the Archangell, and with the trumpet of God. and the dead in Christ shall rise first.* verse 17. *Then shall we, which liue and remaine, be caught vp with them also in the clouds, to meete the Lord in the aire: and so shall we be euer with the Lord.*

CHAP. 56. *Of the estate of the Reprobates in hell.*

AFter that the sentence of condemnation is pronounced, then followeth euerlasting death: whereof this is the estate.

I. The Reprobates are separated from the presence and glorie of God.

II. They are punished with eternall confusion, and most bitter reproches: because all their secrete wickednesses and sinnes are reueiled. 2 Thess 1.9. *Which shalbe punished with euerlasting perdition from the presence of the Lord, and from the glorie of his power.* Mat 5.8. *Blessed are the pure in heart, for they shall see God.* 1.Iohn 2.28. *And nowe little children, abide in him, that when he shall appeare, we may be bolde, and not be ashamed before him at his comming.*

III. They haue fellowshippe with the deuill and his angels. Mat. 25. 41.

IIII. They are wholly in body and soule, tormented with an incredible horrour, and exceeding great anguish, through the sense and feeling of Gods wrath, powred out vpon them for euer. Isay.66.24. *And they shall goe forth, and looke vpon the carkaises of men, that haue transgressed against me: for their worme shall not die, neither shall their fire be quenched: and they shall be an abhorring vnto all flesh.*

Hereupon is the punishment of those, that are condemned, called Hell fire, a worme, weeping, and gnashing of teeth, vtter darkenesse &c. Reuel.21.8. *But the fearefull, and vnbeleeuing,*

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and the abominable, and murtherers, and whoremongers, and sorcerers, and Idolaters, and all lyars, shall haue their part in the lake which burneth with fire and brimstone, which is the second death. Matth. 13.42. *And shal cast them into a fornace of fire, there shall be weeping and gnashing of teeth.* Iiay 66.24.

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AND this is the full execution of Gods decree of reprobation, whereby appeareth the great iustice of God in punishing sinne: from whence also commeth God glorie, which he propoundeth to himselfe, as the last and cheefest ende in all these thinges Therefore let euer Christian propound the same ende vnto himselfe. Rom 9.1. *What shall we say then? is there vnrighteousnesse with God? God forbid.* verse 15. *For he said to Moses, I will haue mercie on him whome I will shewe mercie: and will haue compassion on him, whome I will haue compassion.* verse 16. *So then, it is not in him that willeth nor in him that runneth, but in God that sheweth mercie.* verse 17. *For the Scripture saith vnto Pharaoh, for this same purpose haue I stirred thee vp, that I might shewe my power in thee, and that my name might be declared throughout all the earth.* 1.Corinth 10.31. *Whether therefore, ye eate or drinke, or whatsoeuer ye doe, doe all to the glorie of God.*

CHAP. 57. Of the Application of Predestination.

THE right applying of Predestination to the persons of men, is very necessary: and it hath two partes. The first, is the iudgement of particular predestination, and the second, is the vse of it.

The iudgement & discerning of a mans owne predestination, is to be performed by meanes of these rules which follow.

I. The Elect alone, and all they that are elect, not only may be, but also in Gods good time, are sure of election and Christ to eternall life. 1.Cor.2.12. 2 Cor.13 5.

II. They haue not this knowledge from the first cause of Election, but rather from the last effectes thereof: as

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they are especially two: The testimonie of Gods Spirite, and the workes of Sanctification. 2. Pet. 1. 10. Rom. 8. 16.

III. If any doubt of this testimonie, it will appeare vnto them, whether it come from the Spirite of God, or their owne carnall presumption. First, by a full perswasion which they shal haue, for the holy Ghost will not barely say it, but perswadeth such, that they are the children of God, the which the flesh can not in any wise doe. Secondly, by the manner of perswasion: for the holy Ghost draweth not reasons from the workes, or worthinesse of man, but from Gods fauour and loue: and this kinde of perswasion is farre different from that kinde, which Satan vseth. Thirdly, by the effectes of that testimonie. For if the perswasion arise from presumption, it is a dead perswasion: but contrarily, it is most liuely and stirring, if it come from the holy Ghost. For such as are perswaded that they are elected, and adopted children of God, they will loue God, they will trust in him, & they wil cal vpō him with their whole heart. IV. If the testimonie of Gos Spirit, be not so powerful in the elect, thē may they iudge of their election, by that other effect of the holy Ghost: namely, Sāctification: like as we vse to iudge of heat that there is fire, whē we can not see the flame it selfe. V. And of al the effects of sanctificatiō, these are most notable. I. To feele our wāts, & in the bitternes of heart, to bewaile the offēce of God in euery sin. II. To striue against the flesh, that is, to resist, & hate the vngodly motions thereof, and with griefe to thinke them burthenous & troublesome. III. To desire earnestly and vehemently the grace of God, and merite of Christ to obtaine eternal life. IV. When it is obtained, to accept it a most precious iewel. Phil. 3. 8. V. To loue the minister of Gods word, in that he is a minister, & a Christian, in that he is a christian: and for that cause, if need require, to be ready to spend our blood with thē. Mat. 10. 41. 1. Ioh. 3. 16. VI. To cal vpō God earnestly, & with teares. VII. To desire & loue Christs comming, & the day of iudgement, that an end may be made of the dayes of sinne. VIII. To flie al occasions of sinne, & carefully to endeuour to come to newnes of life. IX. To persevere in these thinges to the last gaspe of life. Luther hath a good sentēce for this purpose, *He that will serue God, must (saith he) beleeue that which can not be seene, hope for that which is deferred*

deferred

ved, and loue God, when he sheweth himselfe an enemie, and thus remaine to the end. Now, if to be al the effects of the spirit are very feeble in the godly, they must know this, that God trieth them, yet so, as they must not therewith be dismayed, because it is most sure, that if they haue faith, but as much as a grane of mustard seede, and as weake as a young infant is, it is sufficient to ingraffe them into Christ, and therefore we must not doubt of their election, because they see their faith feeble, and the effectes of the holy Ghost faint within them.

VI. Neither must he, that as yet hath not felt in his heart any of these effects, presently conclude, that he is a reprobate: but let him rather vse the word of God, & the sacraments, that he may haue an inward sense of the power of Christ, drawing him vnto him, and an assurance of his redemption by Christes death and passion.

VII. No man may peremptorily set downe, that he, or any other is a reprobate. For God doeth oftetimes preferre those, which did seeme to be most of all estraunged from his fauour, to be in his kingdome, aboue those, who in mans iudgement were the children of the kingdome. Hence is it, that Christ saith: *The Publicanes and harlots go before you:* and, *many an one is called at the eleuenth houre*, as appeareth by that notable example of the thiefe vpon the Crosse.

The vses, which may be made of this doctrine of predestination, are very many. First, for our instruction, we are taught these things.

I. That there is neither any iustification by works, nor any works of ours that are meritorious. For election is by the free grace of God: & therefore in like sort is iustification. For (as I said before) the cause of the cause, is the cause of the thing caused. And for this reason, is the worke of saluation, grace in the matter of saluation doth challenge the whole worke to it selfe. Rom. 11.5. *At this time there is a remnant through the election of grace.* 2. Tim. 1.9. *Who hath saued vs, & called vs with an holy calling not according to our workes, but according to his owne purpose and grace, which was giuen to vs through Christ Iesus, before the world was.* Phil. 1.29. *Vnto you it is giuen for Christ, that not only should beleeue in him, but also suffer for his sake.* Rom. 3.24. *We are iustified freely by grace.* Tit. 3.5. *Not by the workes of righteousnesse*

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which we had done, but according to his mercy he saued vs. Ezech. 36.27. I will cause you to walke in my statutes. Rom.6.23. The gift of God is eternall life.

II. That Astrologie, teaching, by the casting of Natiuities, what men will be, is ridiculous, and impious: because it determineth, that such shalbe very like in life, and conuersation, whome God in his predestination hath made vnlike. Iaakob and Esau, borne of the same parents, and almost in the same moment of time, (for Iaakob helde Esau by the heele, as he was borne) were of most vnlike dispositions, and had diuers euents. The like may we see in all twinnes, and others which are borne at the same time.

III. That God is most Wise, Omnipotent, Iust, and mercifull. *O the wonderfull riches, both of the wisedome and knowledge of God! how vnsearchable are his iudgements, and his wayes past finding out!* Eph.1.5. *Who hath predestinate vs, to be adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will.*

Secondly, beeing the seruants of Christ, wee are admonished:

I. To fight against all doubting and diffidence of our saluation; because it neither dependeth vpon workes, nor faith, but vpō Gods decree which is immutable. Mat.24.24. Luk.10.20. *Reioyce that your names are written in the booke of life.* Rō.8.33. *Who shall lay any thing to the charge of Gods chosen? it is God that iustifieth, who shall condemne?* 2.Tim.2.19. This teacheth, that the anker of hope must be fixed in the trueth, and stabilitie of the immutable good pleasure of God: so that albeit our faith be so tossed, as that it is in danger of shipwracke, neuertheleese it must neuer sinke to the bottome, but euen in the middes of danger, take holde vpon repentance, as on a board, and so recouer it selfe.

II. To humble our soules vnder the mighty hand of God: for we are as clay in the hand of the potter. Rom. 9.21. *They through infidelitie are broken off, but thou standest through faith. Be not hie minded but feare.*

III. To giue all glorie to God. 2. Thes.2. 13. *We ought to giue thankes alway to God for you brethren, beloued of the Lord, be-*

cause

cauſe that God hath from the beginning choſen you to ſaluation.

1111. To beare croſſes patiently. Rom.8.29. *Thoſe which he knewe before, he alſo predeſtinate, to be made like to the image of his Sonne.* This likeneſſe to Chriſt, is in bearing afflictions. Philip.3.10. *That I may knowe him, and the vertue of his reſurrection, and the fellowſhippe of his afflictions, to be made conformable to his death.*

V. To doe good workes. Epheſ.2.10. *We are his workmanſhip created in Chriſt Jeſus to good workes, which God hath ordained, that we ſhould walke in them.*

Thus much concerning Theologie.

The Sacred ſciences retainers to *Theologie*, are diuers: and are hereafter (God willing) to be opened.

An excellent Treatise of comfor-
ting such, as are troubled about their Predestination

Taken out of the second answere of M. Beza, *to D.* Andreas, *in the Acte of their Colloquie at Mompelgart &c.*

Nlesse (*saith D. Andreas*) regeneration be alwayes vnited to Baptisme, and remaineth in such as are baptized, howe should the troubled consciences of those be eased & comforted, who because they feele not in them selues any good motions of Gods holy Spirite, finde none other refuge, but the Word and Sacraments, especially the sacrament of Baptisme? Nowe this remedie would be of smal force, except it be opposed against those imaginations, which the deuil casteth into a troubled heart, yea, except it taught such, that God is greater then our heart, who in baptisme hath not onely offered to vs the adoption of sonnes, but hath indeed bestowed the same vpon vs: as it is said by Christ, *He that beleeueth, and is baptized, shalbe saued.* And by Paul, *Ye which are baptized, haue put on Christ.* Dauid being armed with the like comfort from his circumcision, feared not to ioyne battell with that great gyant Goliah: and if this were not so, it must needes follow, that Baptisme were nothing else but an idle ceremonie, and also the persons of the Trinitie would be thought lyars. Wherefore those afflicted men, when Satan assaulteth thē, must resist him with these words; Depart frō me Satan, thou hast neither parte nor portion in the inheritance of my soule, because I am baptized in the Name of the holy Trinitie, and so am truely made the Sonne of God by adoption. *And are these the strong weapons, which so many times, and in so many wordes, haue bene obiected against me by D. Andreas? and whereby*

whereby he hath gotten the victorie? but because this his reason is somewhat intricate, I will explane it after this sort. First, for the place of Scripture which he alleadgeth; namely, that God is greater then our hearts. It is so farre from comforting an afflicted conscience, that it will rather driue him to despaire. Neither doeth Ioh. 1. epist. 3. 20. make mention of it, to ease such as are in despaire, shewing vnto them by that sentence, the greatnesse of Gods mercies: but rather that he might thereby, euen bruise in pieces the hearts of proud persons, when they consider the greatnesse of Gods maiestie. And for the other place, when as a man doubteth of his saluation, and feeleth no testimonies of faith in him selfe, (for such an one we here speake of) what comfort, thinke you, can he haue in these wordes, He that beleeueth, and is baptized, shalbe saued? For he would rather reason contrarily, thus: I indeede am baptized, yet for all that I beleeue not, and therefore my baptisme is not auaileable, I must needes be condemned. For the saying of August. in his treatise vpon Ioh. 6. is very true, who speaking of Simon Magus, saith, What good did it him to be baptized? Brag not therefore (saith he) that thou art baptized, as though that were sufficient for thee, to inherite the kingdome of heauen. As for the place of Paul, Gal. 3. I shewed plainely before, how D. Andreas did violently wrest it to his purpose.

Neither are his reasons, taken from the absurdities that would follow, of more force then the former, albeit he maketh them especiall pillars to underprop the trueth of his cause. For, I pray you, is God of lesse trueth, because his trueth is neglected, and derided of them that contemne it? Is the ceremonie of Baptisme therefore in vaine, because some refuse the grace offered in Baptisme: others, (if we may beleeue D. Andreas) reiect that grace when they haue receiued it? What? Is not the Gospell therefore the power of God to saluation, because it is to such as beleeue not, the sauour of death to eternall death? May not the Supper of the Lord, be a pledge of Gods couenant, because so many abuse these holy signes, or, (as D. Andreas is of opinion) the very body and blood of our Sauiour Christ? And, that I may reason from that, which is true in the experience of euery child, can the Sunne be saide to be without light, because they which are blinde, and asleepe, haue no benefite by the light thereof, neither such as shut their eyes so close, that they will not enioy the comfort of the light? But amongst all this one is most childish, that D. Andreas will make this his principall ar-

gument, namely, that in vaine did men, thus tempted, flie at all vnto Baptisme, vnlesse we conclude with him, that all such as are baptized, are in baptisme adopted the sonnes of God. For first, if this were a good consequent in Baptisme: it were in vaine, for such an afflicted conscience, to gather vnto him selfe a testimonie from the word of God, and the other Sacrament of the Lordes Supper, vnlesse we make all these to be in like sort regencrate, and adopted, vnto whom the word of God is preached, and the Lordes Supper administred: either of which, for D. Andreas to affirme, is a bolde vntrueth.

But to omit this, what if we graunt this which D. Andr. requireth concerning Baptisme? may not for all that, any that is so tempted, by Satans policie, refell this great comforter, by his owne argument? after this sorte. I will graunt D. Andr. your question: suppose I haue bene baptized, and adopted the sonne of God: yet seeing you teach, that the grace of God is not so sure but that I may fall from the same, as indeed I feele that I haue greeuously fallen, what doe ye nowe els but lift me vp with one hand to heauen, and with the other cast me downe into hell? What meane you therefore to teach me those things which are so farre from easing me, as that contrarily, they doe more and more lay out vnto me, mine abominable and vngratefull heart? See now what sure consolation, consciences grieuously afflicted may reape by this doctrine of their comforter D. Andreas.

Now if any be desirous to knowe, what spirituall comfort is most meete to be ministred vnto consciences so troubled, I will shew them that which is grounded vpon a sure foundation, and which I my selfe haue often found to be true in mine owne experience: the which also I purpose to handle more largely, for the benefit of the Christian reader. First therefore wee teach, contrarily to that which D. Andreas doth most falsely obiect against vs, that the eternal decree, or as Paul speaketh the purpose of God, must not be sought in the bottomlesse counsell of God, but rather in the manifestation of it, namely in his vocation, by the word and sacraments. This I speake of such as are of yeres of discretion, as they must needes bee, whome wee seeke to comfort in this place.

Now because that externall vocation, is not proper onely to the elect (for many are called, but few are chosen) but such a vocation as is effectuall, that is, whereby the vnderstanding is not onely enlightned, with the sauing knowledge of God, but in the will also there

is created, a true, though not a perfect hatred of sinne, from whence ariseth an abhorring of sinne, and loue of that which is good, or rather a desire to will, and doe that which is right. Therefore when we see one thus dangerously tempted, we applie vnto his afflicted conscience, that true Nepenthes, and comfortable & restorative medicine, which is taken from Gods effectuall vocation, as it were out of an Apothecaries boxe.

If therefore I haue to doe with such an one, who either was neuer called by the preaching of the Gospell, or if he were called, yet seemeth both to himselfe and others neuer to haue regarded him that called: and hence concludeth that he is not in the number of them whome God hath purposed to take pitie vpon: I forthwith tell him, that Satan plaieth the Sophister, in teaching him thus to conclude: for this his reason is as vntrue, as if a man looking at midnight, and seeing that the sunne is not then risen, should therefore affirme that it would neuer rise. And this is that which when I obiected to D. Andreas. pag. 482. *He very boldly corrupting my meaning, printed this as mine assertion,* Say vnto a man that is afflicted, the sunne is risen, although as yet it be not risen. *But I teach not lies, howsoeuer this depravation of my wordes came from D. Andr. printers, or himselfe. And whereas D. Andr. excepted, that this consolation were to no purpose, because he that was afflicted might doubt, whether this sunne would euer rise or not: I answered to him, that which the printers haue quite left out, and which I will now therefore more fullie repeate. I was wont therefore to tell the partie thus troubled, after hee had forsaken his false and deuelish position: that although an externall vocation were not of force enough to appease an afflicted conscience, yet it was of sufficient force and efficacie against the deuill. For I tell him that they which neuer had externall nor internall calling, they (if we regard an ordinarie calling) must needes perish: but whosoeuer is once called, he hath set as it were his foote in the first entrie into the kingdome of heauen: and, vnlesse it bee by his owne default, hee shall come afterward into the courtes of God, and so by degrees into his Maiesties pallace. And for the confirmation of this, I vse diuers waies. For why, say I, doubtest thou of his good will towards thee, who in mercy hath sent me a minister to call thee vnto him? thou hast no cause, vnlesse thou alledge the nomber of thy sinnes. If this be all, why, oppose the infinite greatnes of Gods mercie against thy sinnes, who*

hath sent me to bring thee vnto him. The Lord vouchsafeth to bring thee into the way of the elect, why art thou a stumbling blocke vnto thy selfe? and refusest to follow him? If thou feelest not as yet inwardly thy selfe to be stirred forward, pray that thou maiest be. Knowe this for a most sure trueth, that this desire in thee is a pledge of Gods fatherly good will towards thee. He neither can, nor will be wanting to this which he hath stirred vp in thee. After these exhortations, I shew him, how some are called at the eleuenth houre, how the Gentiles, after many thousand yeres were called to be Gods people, how the threefe was sauced vpon the crosse: these and other remedies I vsed, whereof, I neuer remember, that it repented me.

But if I deale with such as haue before obeyed the Lordes calling, and eyther by reason of some grieuous sinne vnto which they haue fallen, or because they haue absented them selues from the Church of God, or in that they, refusing publike and priuate admonitions, haue beene offensiue to the Church, or, which in mine experience, hath befallen many very good and godly persons, whileſt they satisfie not themselues, they are so altogether busilie conuersant in reprehending and iudging them selues, that they for a while forget the mercy of God: with these, to omit such as for some naturall infirmities, are, if they procure not speedie helpe of some expert Minister most daungerously tempted, with these (I say) I vse this order.

First, I desired that they intimate vnto me, that which especially grieueth them, and as I vnderstande both the thing, and measure thereof by them: I take especiall care of this, that they beeing already ouermuch cast downe, that I then, by the seuere denunciation of the Lawe, doe not quite ouerturne them: yet so, as that I doe not altogether withdraw them either from condemning their former sinnes, or the meditation of Gods iudgement: And so, as much as I can, I temper the wordes of consolation, as that I nothing cloake Gods anger against them for their sinnes.

After I haue thus prepared them, I then demaund, whether they haue beene euer in this case, or no? Nay, (say they, for the most part) the time was, when I was in great ioy and peace of conscience I serued the Lord, then was I an happie person, full of faith, full of hope: But now, wretch that I am, I haue lost my first loue, and there is nothing vexeth me more, then to remember those times past. But (say I) whether consideration is more grieuous vnto thee, the apprehension of

Gods

Gods iudgements, or the dislike of thy selfe, that thou shouldest offend so gratious and so louing a father? Both, say they, but especially the latter. Therefore (say I) sinne also displeaseth thee in that it is sinne, namely, because it is euill, and God who is goodnes it selfe, is offended with it? It is euen as you haue told vs (say they) and I am now ashamed that so vile and wicked a wretch as my selfe, should come before so gratious and mercifull a father. Then I tell them, that no man is offended, but rather is glad when he can iniurie one whome he hateth: this they graunt, and withall say, God forbid, that albeit the Lord hate me, I in like sort should hate him, vnto whome, if it were possible, I would be reconciled againe. Then I adde this: Be of good comfort, my deare brother, you are in good case. For who can loue God, especially when he is wounded by him, who can bewaile the losse of his friendship, who can desire to come againe into his fauour, but he, whom God still loueth, although for a time he be angrie with him? except peraduenture you haue not learned thus much, that the knowledge of our saluation commeth not from flesh and blood, but from God himselfe, who first vouchsafeth to instruct vs, and from Christ Iesus, manifesting the father vnto vs: And that it is Gods blessing, that we doe loue God, who loued vs first when we were his enemies. You haue therfore (my good brother) iust cause, why you should be greatly displeased with many things past, but there is no cause why you shou'd despaire. Briefly you haue inwardly, and as it were, dwelling with you, euident testimonies of your future reconciliation with God: especially if you cease not to pray vnto him earnestly, who hath laid the foundation of repentance in you, to wit, a dislike of sinne, and a desire to be reconciled vnto him. The sheepe which wandered out of the fold ceased not to be a sheepe, albeit it went astray for a time: you now are that sheepe, to whom that faithfull shepheard of all those sheepe, which the father hath committed to him, leauing those ninetie and nine, doth not so much by my ministerie, declare that hee seeketh you, as hauing already sought you, though you, not seeking him, haue indeede found you. Knocke, (saith he) and it shalbe opened vnto you. And haue you now forgotten those promises, which were so often made to them that repent? and also which they had experience of, who in the sight of the world were in a desperate case? But I, saith he, againe feele no motions of the Comforter, I haue now no sense of faith, or hope: but I feele all the contrarie. Nay, say I, you deceiue your selfe,

as I told you before. For it is the Comforter alone, which teacheth you to hate sinne, not so much for the punishment, as because it is euill and displeaseth God. albeit he shewe not him selfe so fully at the first. because you had so many waies grieuously offended him, as that he seemeth for a while quite to forsake you. And, that you haue not quite lost him, but that he is yet in some secret corner of your soule, from whence at your instant praiers he will shew him selfe vnto you, this will plainely declare vnto you, which I now admonish you of the second time. But let vs graunt as much as you say: yet, sure it is, that your faith was not dead, but onely possessed with a spirituall lyturgie. You liued in the wombe of your mother, and there were ignorant of your life. A drunken man, although he loose for a time the vse of reason, and also of his limmes, yet he neuer looseth reason it selfe. You would thinke that in winter the trees were dead but they spring againe in the summer season. At night the sunne setteth, but in the next morning it riseth againe. And how often see we by experience, that he which at one time tooke the foyle in a combate, at another did winne the price? And know this, that in the spirituall combate of the flesh with the spirit, the like we may see in many. partly by reason of the weakenes of our nature, partly through sloth to resist, and partly for default to beware. To these he replieth. for such temptations are very hardly remooued. I would to God (saith he) I could perswade my selfe that these promises belonged to me. For my present estate constraineth me to doubt, whether I am the child of God, or not.

FINIS.